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A STUDY  
OF THE  
GUJARĀTĪ LANGUAGE  
IN THE 16TH CENTURY (V.S.)

with special reference to the MS. *Balāvaṇbodhā* to *Upadeśamālā*

BY

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## PREFACE

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My best thanks are due to the Trustees of the British Museum for allowing me to use and publish the manuscript, and to Dr L. D. Barnett for kindly helping me to decipher some of its most difficult parts.

I am also indebted to all the authors whose works have been useful to me in the preparation of this volume but particularly to Professor and Mrs. Turner the authors of the famous *Comparative and Etymological Dictionary of Nepali*, which is in fact a comparative and etymological dictionary of the Indo Aryan Languages, to Professor J. Bloch, Professor S. K. Chatterji, Dr. Siddheshwar Varma, Professor N. B. Dvivedi and Dr. Baburam Sakzema whose works were a source of inspiration to me in my research.

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T. N. DAVE.

CALCUTTA COLLEGE  
AHMEDNAGAR  
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# CONTENTS

SUBJECT	PAGE
ABBREVIATIONS, ETC.	ix
PHOTO-PLATE OF THE LAST PAGE OF THE MS.	<i>facing page 1</i>

## THE GRAMMAR

INTRODUCTION	1-2
PRONUNCIATION	2-3
PHONOLOGY OF THE VOWELS, ETC.	3-16

SUBJECT	PAGE
PARTICIPLES	50-55
Pres part (unenlarged), 50, Pres part (enlarged), 51, Past part, 52, Pot part, 54	
ADVERBS	55-56
POSTPOSITIONS	56-60
WORD ORDER	61-71
THE MANUSCRIPT	72-112
THE INDEX	113-197

MISCELLANEOUS

c	governs *(used in connection with postpositions)	lw	loan word
der	the grammatical derivative	p, pp	page or pages
eg	for example	vol	volume
ex	example	>	phonetically becomes
ext	is extended to or extended as suits	<	is phonetically derived from
	the context		shows analogy
ie	that is	*	shows hypothetical form
§	paragraph	?	means the explanation is doubtful

Transliteration etc For Old Languages the transliteration system of the Royal Asiatic Society is followed  
 For Modern languages the International Phonetic Script is used generally  
 For further abbreviations see the title-pages of the MS and of the Index

# THE GRAMMAR

## Introduction

In the following pages an attempt is made to classify and where practicable, to explain from grammatical point of view the Old Gujarātī forms available from an Old Gujarātī MS named *Upaleśamālā-bālārubodha*, lying in the British Museum Oriental Department and described in the catalogue under the name of OR 2114 B, Foll 40-95 (1-56), in the list of Gujarātī MSS. It is a prose commentary in OG of the Pkt verses named *Upaleśamālā* composed very early by a Jain ascetic named Dharmadasaragani. The commentary, the subject of the present study is made by a Jain ascetic named Nanna Sāri the pupil of Śrī Sivadeva Guru the head of the Koriya section of the Jain church, at Śrīmblanakaṇṇa (the present Cambay, about lat 22° 25', long 72° 6' N in India see the map of Gujarat in *LSI*, vol ix) in the year 1513 vs (i.e. AD 1457). The present copy was made by a Jain ascetic named Guṇavarādhana the pupil of the commentator, for the study of n pious lady Vṛṇaka (VG Vṛṇi) the wife of one Sāri Rūpicaudra and it was finished on Sunday, the 10th day of the bright half of the month of āṣo (see the index) in the same year.

The MS is written in neat Devanāgarī hand of the Jain style the commentary following each Pkt verse or a group of verses, and it is extremely carefully punctuated throughout. Not only are the sentences and clauses separated by one or more vertical lines but the words and phrases are separated by one or two small thin vertical strokes on the top line, thus affording the reader the material to get a better idea of the grouping and phrasing of words of the then language than any other MS written without such a system of punctuation. Examples —



whole indef pron or a l; it is not *te* as a def article and as an adj (6) is not separated from the following subst while as a pers or demonst pron (13) it is

The vowels *e* and *o* after a cons are shown in most cases by drawing a vertical line on the left of the cons instead of by showing it above the cons while *ā* and *au* are shown by writing one vertical stroke to the left and one matra above the cons The cons *kh* is written as *s* (that is *ख* as *प*) in many words but as *kh* (*ख*) in some Roughly the Skt lws are written with *kh* (*ख*) and OG words are written as *s* (*प*) while *s* (*प*) in Skt words is always written *s* (*प*) It should be noted that some MG words borrowed from Slt words having *s* have the sound *kh* e.g. *harakh*

The language seems to be a fair representative of the spoken language of Central Gujarat of that time excepting perhaps the presence in the MS of a large number of Skt lws which are sure to occur in any religious hook dealing with abstract thought The proportion of Sanskrit lws in the MS however is not perhaps much greater than that in the language of the present well educated Gujarati speaker That there was no attempt to write literary language of artificial character is shown by the fact that it is written in prose is meant as is shown by the title for the relatively less educated class and that it was in fact used by a woman as her textbook For the literary artificial prose of about the same age see GOS No xii pp 92 130

We are thus not very far from truth when we state that the material from the MS is fairly representative of the language spoken among the cultured classes in Central Gujarat in the sixteenth century of the Vikrama Era

### Pronunciation

**Vowels**—All OI vowels except *r* *l* *ā* *au* are found in the initial medial and final positions in OG words while the above Sanskrit vowels and *h* appear in Sanskrit lws only More than one vowel come together in all parts of the word but more markedly towards the end There is no apparent hesitation as regards the quantity of the vowel and where it is apparent it is significant for example emphatic and unemphatic words *luu* *lulā* *luntāu* *hulāu* etc apart from this the only hesitation is seen in groups *uu* *uu* written also *ījī* *īju* For historical reasons the nasal vowels are long in the body of the word though there are a few short vowels also

while both short and long vowels are frequent at the end, the short are more numerous.

*Consonants*—These occur in the initial and medial positions. There seems to have been some difference in the pronunciation of *d* as some OG *-d* (< *-dd* ) > MG *-d* while the rest OG *-d* (< old *-d* ) > MG *-r* e.g. OG *śīdnt* > MG *śīdnt* but OG *patu* > MG *pr*.

*Vowels*—The only nasals used in OG are *n* *ṇ* *m*, the last two occur initially as well as medially, while the first occurs only medially.

*Semi-vowels*—Both *y* and *r* occur medially, but *i* occurs initially and

*The Lateral -l* comes initially as well as medially, but there seems to be a difference (somewhat similar to *-d* above) in its pronunciation as some of the OG *-l* > MG *-l* (when the OG *-l* < MI *-l* ) while the rest OG *-l* (< MI *-ll* ) > MG *-l* e.g. OG *bālu* > MG *bālu* but OG *hal* > MG *hal*.

*The Tapped -r* occurs initially and medially.

*The Sibilant*—OG has only one sibilant *s* which occurs initially and medially.

*The Voiced Aspirate -h* occurs initially and medially.

*Conjuncts*—Consonants are not conjointed excepting *h* which is sometimes joined with a nasal or with *r* where the intermediate *-a* is dropped owing to the exceptional nature of the word as *kaṇḥ* *kaṇṇ* (see index). It seems it had a weak pronunciation in such a combination as it has disappeared in Modern Gujarati from such words. *r* is also combined as a second member with *t* *d* *dh* and *p*.

*Note*—Generally the consonants do not appear at the end but we have no means of knowing whether the words written as ending in *-a* were really pronounced as ending in the previous consonant at that time as they are in MG.

## Phonology of Vowels

the Skt *a* type *lāma*, *lāmlana*, *luda*, *gūjha*, *ghara*, *thāna*, *dāna*, *nūthura* (neut sg), *pāsa*, *pāna*, *putha*, *phūla*, *bhāta*, *maha*, *varasa*, *saya*, *sūla*, *sāra*,

-an > -a perhaps *jāna*

-ā or ām > *a* Nom and Acc forms of fem nouns in *ā āna*, *āsa*, *cūta*, *jāmgla*, *jībha*, *tarasa*, *dadha*, *dhāra*, *blāsa*, *bhūsa*, *lāja*, *lāmca*, *rāsa*, *lāsa*, *ūta*, *sūsa*, *sāmjha*, *bānha* (Skt *bāhu*-m replaced by Pa *bahū* f)

Nom and Acc pl forms of mas nouns in *a hātha*, *rāja*, etc., see the list, p 19

*puna* (also *punā* Pā Pkt *puna*), *ma*, in a monosyllabic word, the long vowel might be expected to remain. But Skt *mā*, which is liable to unemphatic treatment, has its vowel shortened

-i or im > -i *āmsi*, *cyāri* *trini* *ūpari*, *avī*, *āgī*, *bhūti*, *chūdi*, *gūmthi*, *hāni*, *ūdi*,

*āthani* *caudasi*, *thāmpani* *vūghini*, *hāthi*- in *hāthiu*

*a* in *bahina* (if < Pkt *bhaginī*, on which the change of aspirate casts some doubt)

-u or um > -a Nom and Acc sg, and pl forms of nouns in -u *cūmca*, *hūnga*

the Apbh Nom and Acc sg forms of nouns in -a, see under *o*

-r > -i Loc sg forms of nouns in *a*, for expls, see p 18

Note—In monosyllabic words it is either retained or reintroduced *je*, *te*, etc. But *bi* (though monosyllabic, unemphatic)

-o > -u > *a* Nom sg forms of nouns in *a* ended in -o in Pa and Pkt, and in *u* in Apbh. This *u* > -a in OG, p 28

-āū > *a* *ālā* prob not a direct descendant of Skt *astāū*, but seems to have been analogically influenced by *pañca*, *sapta*

Cf Bloch, § 39, Chatterji, §§ 149-153

## I ENDING VOWELS (in Contact)

### (a) *Terminational*

-a + *a* > -a The obl sg forms of the nouns of -a type e.g. *hātha*, etc. See list, Gram, p 19

-a + ā > -ā The nom and acc pl forms of mas nouns of the -āka-type e.g. *śodī*, etc., see list, p 22

{-ā + ā > -ā *mā* "mother" }

-ā - ām > ā + am > a + am > -a; Obl pl forms of the nouns of the -a type *lāṭha*, p 19

-a + ānām > -ā Obl pl of the masc and neut nouns of -aka-type. *ghodā* (Skt *ghotakūnām*) etc; see list, p 22.

> -ām (a special development) Gen pl forms of the pres parts used in the sense of old Genitive Absolute *karatām*, *jātām*, etc, p 23

Note —The nasalization was preserved here as there tends to be a halt in the sentence after this form as it generally comes last in the absolute phrase, while it was lost in obl pl of -aka-type, as that form with the following postpos generally formed one group. Cf the similar treatment of nasalization in -am the inst term when applied to adjectives and to nouns before postpositions

-a + a + a > -ā Obl sg of the masc and neut nouns of the -aka type *ghodā* (Skt *ghotakasya* > Apbh *ghodanaha*) etc, pp 22-3

a + a > -aui Dir sg forms of the neut nouns of the -aka type e.g. *qalaui* (Skt *galakum*), etc, see list, p 22 But *rau* < *raum* < Skt *ratim*, where we have apparently an unemphatic form

Note —This group > -ū in MG, e.g. *qilū* etc

a + ām > -ām Dir pl of the neut nouns of the -aka type *sī'ām* (*apkalāmi*) etc See list p 22

In short words, however, the development was Skt *krāmī* > *raūm* or *sūm* > OG *saum*

-a - i Retained 3rd pers sg pres of verbs *valai*, etc See list p 13

> -i In 2nd and 3rd sg fut, prob owing to the length of the word *karai*, *kurui*, cf R. L. Turner, *Bull SOS*, vi, p 533

Imprt 2nd sg *jūi* < Apbh *jārahī*

-a + e > -ai Loc sg of the nouns of the -aka type e.g. *pūyari* etc See list, p 23

Note —This -ai > e in MG *qāre*, *kerē* like

-a + i > -aui 3rd pl pres, e.g. *karui*, etc See list, p 41

Note —This nasalization has disappeared in MG this OG *-aui* > MG *-e* becomes identical with the *e* above It also disappeared when another terminat *-i* was added in 2nd pl fut *karuiui* Cf the similar case with *-ai* > *-e* *-era*

$-a + u > au$  3rd sg imprt, e.g. *karau*, see p 46

$-a + o > au$  Nom sg m of the *aka*-type, e.g. *dūau* etc, see list, p 21

Note—In MG this group  $> o$  *ghora*, *lara*, etc In this MS there are two instances in which this  $-au > u$  *mātu* (along with *mātau*) and *nu* (along with *nau*), the postpos  $-a +$  secondary  $u > aū$  *taū*

$-a + o$  lately brought together  $> o$  *loko* (Apbh *loka ho*) Thus, early  $-ao > au$ , late  $ao > o$

$-ā + i > -ai$  in *tauha* (< \**tahai* < Skt *tathāpi*, contaminated with *tau*)

$i + a \bar{a} e, o$

$ia > ī$  Absol forms of the verbs Pkt *karia*  $>$  OG *karī*, similarly *deśī*, *talī*, *marī* etc See list, p 48

$iam > ī$  *ghī* *panī* *lohī* *ri* (in the ext form *rīyae*)

$iā > ī$  Most of the fem nouns in  $ī$  in OG *kīdī*, *āmgulī*, *corī*, *caurīsī*, *cūlanī*, *lauḍī* etc, *īta* *vāsī*, *rasī*, *āpī*, etc

$-ia + ā > iā$  Dir pl m of the past part of verbs ending in con, *bhariaū*, etc later  $> -yā$  *bālyā* Cf MG *bālyā*

When preceded by a vowel —

$(ā) + i + a + ā > (ā)yā$  *nīpāyā* (Skt *nīpādītakāh*), *dhāyau*

$(ā) + i + a + am > (ā)yum$  *māyum*

$(o) + i + a + am > (o)yum$  *goyum*

$-i + a + u > iu$  past part dir sg m of verbs in consonant *bhariau*, etc

$i + a + am > -ium$  past part dir sg n of verbs in consonant *bharium*, etc

Note—We have no evidence of this group and the one previous to that (namely, the groups  $-i + a + u$ , and  $-iaam$ ) before the Apbh stage

$(n)i + e + (n)a > (n)ī$  *āpaṇānī* (adv), cf *dhanīum* subst, where  $-am$  is newly added

$i + e + u \left\{ \begin{array}{l} e \\ i \end{array} \right.$  Inst and loc pl mn of past parts *pahire*, *āve*, *iṭṭe* +  $i \left\{ \begin{array}{l} e \\ i \end{array} \right.$  *iṭṭe*

$-i + o > -iu > ī$  *dhanī* (Skt *dhanīkah*), this  $-ī$  was later extended by the addition of  $-u$  e.g. *iānīu* (Skt *iānīyah*), *anaṣanīu* (from Skt *anaṣana*), then  $-īu$  became n suffix, e.g. *sūmfū* (Pkt *lhumta* m), *gūmadīu* (Pkt *gīmada* "a small village"), *talīūm*, *pāṣūm*, *panvīu*, etc, and it came to be applied to lws *ruclīu*, *samsīrīu*, *ṣṭamgīu*, etc

Also this  $-iu > -u$  in unaccented words *jaiu* (Skt *yādrāka-* influenced by *kādrā*), *tisru tsu*, etc

$-e \rightarrow a, i, u, o$

$e + a + o > -e$ : *blāre* < \**bhāriya-*, see the index

(a)  $+ e + a > (a)um$  Inst sg mas and neut nouns in *-ala* e.g. *rūḍāum*, etc, see the list, p 23 The nasal element dropped normally in adjectives

*-ena*  $> -i$  Inst sg mas and neut nouns in *-a* e.g. *lūthi* to which another *-um* was added See list, p 19

(a)  $+ e + i > -e$  Inst pl mas and neut forms of nouns of the *-ala* type *ghane*, etc See list p 23

$-e + i > -e$  Inst pl mas and neut nouns of the *-a* type *lūthi*, etc See the list, p 19

(a)  $+ e + u > -e$  Loc pl mas and neut nouns in *-ala* e.g. *ghane*, etc See the list p 23

$-e + u > -e$  Loc pl mas and neut nouns in *-a* e.g. *lūthi*, etc See the list, p 19

$u \rightarrow a, o$

$-u + ā > -ū$  The dir sg and pl forms of the *-ukā-* type *ladū* (Skt *lātuka*), *vāṛū*, later extended to *lū* and *ū* used as a suffix *anālūtū* Cf § above

$-ū + o > -ū$  *lahū*, *lalū* (Skt *laṣṭukāh*), *jū* in *jūu* < \**jū* (< Skt *yutah*, Pkt *juo* ext), *garu(u)*, *ālasū*, *vāṛālū*, *mū(u)* *lū(u)*, *mum(u)*, *hū(-u)*, *urū(-um)*

Note—After this change was made, viz  $ū + ū, o > ū$  an *u* was added to the primitive Gujarīti words which remained uncontracted with the preceding vowel in all case forms in OG e.g. dir sg *jai* *lalū*, pl *rūi* *lūi* *jālūi* etc See form s, p 25 Cf similar process, viz  $-ī + ā, o \sim ī$ , p 21, these processes have been assumed to explain the long *ī* and *u*

Cf Bloch §§ 58-65 See Dietrich pp 129-190, and Dhruva notes on st 15

(b) Where the first element is a part of the body of the word

In the words where the ending vocative group is a vowel which forms a part of the body of the word that vowel is generally kept unchanged —

$-a + i$  *rai jai*

$-a \rightarrow e$  *rai*

$-a + o > -au$  *rai* *rai*

$\bar{a} + \bar{a} > \bar{a}$  *mā*]

$\bar{a} + i$  *gai, thāi*, also when  $\bar{a} < \bar{a} + a$  *gāi* (Skt *gāyati*)

$\bar{a} + im$  *jāim, thāim*  $\bar{a} + i$  *bhāi*  $\bar{a} + o > \bar{au}$  *iāu*

$+ am > \bar{um}$  *tūm* (Pkt *tumam*)

$e + i > u$  *lu, du*, of these verbs, *dā-* has a special future form in Asoka, see Professor Turner, *Bull SOS* vi, 2

$e + o > eu$  *teu*

$o + a + u > \bar{uu}$  Impert 3rd sg *jūu* The form *jou* is newly created from *joi*

$o + i$  retained *loi* (Pa *loci*), but in the auxiliary  $> -ui$  *hui*  
Cf *lu, du*, above

$o + i + a > oī$  the Absol forms *joī, dhoī* (Skt *dhāyati*, but Pa *dhopati, dhopati*)

$o + u > \bar{u}$  *taū* (Pkt *tao hu*) *clu* (Pkt *cllo hu*) *sahū* (Pkt *savio hu*)

## II VOWELS IN THE BODY OF THE WORD (Single)

The following convention is used in this chapter —

˘ means an open syllable with a short vowel

— , , , , long ,

× , a closed , , short ,

⌘ , , , , long ,

### I Short vowels in the open syllables show no change examples —

Initially *a* *bhannaum, chatau, bhamatau, sanuuaum, dasuuaum, asīmau, jamalau, lahai, galai, padui, iayarī, iaha, saya, bahina, sasa, talāia, vada, thana, kadī, lāna*

*i* *vināsa, bimanī, trimanī, haradam, jīmanau, vihadatar*

*u* *gunai, sunai*

Medially *a* *ekavīsa, sataiāra, lāmkaṇa, ūjama, apanau, kotadī, ūmbara, athama, lādara, padha, vataloya, karasanī, lāchabau, āmalaum, lasamūlau, tochadau, pameamā, sāparaum, āradatau, lohadaum, chehadai, bāranām, ūjalai, būjhavītau, iakalām, panyaraum, vihadatar, sāmkaḍau, salamau*

*i* *bahina, vāghinī, thāmpini, pahire*

*u* *thākura, āngulī, thakurāi, lahudau, kalamuhau, dasagunau*

In *mānasa* the *u*  $> -a$ , and in *samhau*, *u*  $>$  zero, the former being perhaps a very common word, and the latter a postpos In MG, this medial  $-u > a$

### II Short vowels in closed syllables

(1) When the first syllable is closed and has a short vowel, and the second is open with a short vowel (that is, the type  $\times \sim / \text{---}$ ), the conjunct is simplified and the preceding vowel lengthened: that is,  $\times \sim / \text{---} > \text{---} \sim / \text{---}$ . Examples: Dissyllabic:—*kāja, hātha, kāna, rāja, tāḍhi, kāna, sūla, lāṣa, bāpa, sūta, lāja, hāthi, sūda, hāḍa, thāna, ātha, sāpa, gāma, rāṣa, dāḍha, āgi, bhīla, rīsa, bhīṣa, ḍīla, jībha, sīṣa, bhīli, gūjha, phūla, bhūṣa, sūḍha, jhūjha, sūjha*.

*jāmgla, sāmja, ṣāmda, cāmca, dāmta, pāmca, rūmka, gāmṭhi, ūmta, cīmta, hīmgā, sīha*—a special treatment before *-hi*. Cf. *pīsai*.

Three or more syllables: *māchā, lādhaum, āḍām, bhāgaum, lādhai, āṣaum, mātau, vālhām, rāte, tātūm, pāchaum, āgai, ḍāhyā, āpu, thākura, vācī, rātaḍi, nāthī, rāsaḍi, khāparaum, lāchabā, lūtayau, pānaḍe, rūṣaum, pātālā, jūjaraum, pādhaum, gādalaum, hūlatām, ghāmtaḥi, vāmdraum, pāmjaraum, sāmkaḍaum, dhāmkaṇa, kāmkaṇa, bāmdhai, vāmchai, thāmblau, bhūmgām, āngulī, tūmtayā, āmtarau, māmḍām; pījataum, dūthaum, vīsām, vīdkhi, nīkalyā, nīsaratau; ūpari, jūnām, lūsaum, pūrām, ūgarai, ūgrum, ūjalaum, ūthamaṇa, ādhari, sūtā, bhūlan, pūrium, pūchium, ūmdira, mūmkīu, sūtahāra, gūchalaum, ūthiaum, būjharitau, ḍhūlaḍau, lūgaḍaum, sūjhatām, ūpaharau, dūhaviu, ūgariu, cūlavīu*.

Special treatments, see p. 12.

In  $\times \sim \times / \text{---}$ , the treatment seems to be  $\text{---} \sim / \text{---}$  *ūparāthau*.

The group  $\times \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$  *thakurāi pasavūdā*; but when the first member of the conjunct is a nasal, the group remains: *mandarāḍa*, cf. (1) c (u), below.

*ūjamāla* seems to have been written on the analogy of *ūjama*.

When the intervocalic consonant is dropped, the group  $\sim \sim \text{---} / \text{---} > \text{---} \sim \text{---} / \text{---}$ : *hatheli*. See 4 (c) below.

(2) When the first syllable is open and has a short vowel, and the second is closed and has a short vowel, the treatment is twofold, viz. the vowel in the second syllable is either lengthened or it is not, i.e. —

(a)  $\sim \times / \text{---} > \sim \sim / \text{---}$ : *vinathai, sahasa, padatā, tirachau*.

(b)  $\sim \times / \text{---} > \sim \text{---} / \text{---}$  *sarīsau, vināisai*.

For the treatment of the vocalic group formed by dropping the intervocalic consonant, see Vowels in Contact. examples:—*cautha, caulasi*, etc.



(3) When the first two syllables are closed and have short vowels, the treatments are (a) the first vowel is lengthened and the conjuncts simplified, (b) and if the second syllable is closed by a nasal consonant, the second conjunct remains (if in this case, *anusvāra* is to be read as a consonant), i.e. —

(a)  $\times \times / \text{---} > \text{---} \sim / \text{---}$     *ūbhagau, ūratī, ūpanau, ūpajai, ūsanau, ūpajātai, nīsata*,

(b)  $\times \times / \text{---} > \sim \times / \text{---}$     *uthambha, usamkala*

Note — It is interesting to note that most of the vowels are *u*, and that there is no instance of *a* > *ā*. With the treatment (b), cf. the remarks of Meillet, that in Indo European a vowel plus a nasal consonant was a diphthong, *Intro de Comp*, pp 77-81

(4) When the first syllable is closed and has a short vowel, and is followed by an open one with a long vowel, the treatments are (a) the first vowel is lengthened, if the first syllable is closed by a *ss*, or *-nnh*, (b) if the first syllable has *-r* or *-u*, followed by two stops, the *-r* and *-u* are (i) lengthened, or (ii) are allowed to remain short, (c) if the first syllable has *a* followed by two stops, (i) the *a* remains and the conjunct is simplified, (ii) the conjunct (if the *anusvāra* is to be read as a consonant) is retained. Examples in order —

(a)  $\times \text{---} > \text{---}$     *vīsāsa, rīsātai, rīsāla, ūsāsa, ūnhālā*

(b) (i)  $\times \text{---} / \text{---} > \text{---} \sim / \text{---}$     *ūpādati, ūgāmai, ūghādati, ūchāha, ūjānī, ūtāranahāra, ūdālvaum, upādī, nīpāyaum, mīm-lātanahāra, sūgāmanā*

(ii)  $\times \text{---} / \text{---} > \sim \text{---} / \text{---}$     *disādati, nitola, dukali, utātalau*, this seems to be a late tendency as most of the words given under (i) have  $\sim \text{---} / \text{---}$  in MG

(c) (i) *a* plus two stops plus  $\text{---} > \text{---}$  plus one stop plus — *adhāra, lajāmanāum, lapūra, chatrīsa, nasāranahāra, pasālai, pajūsana, papōta, palhalatau, jamārā, chamāsī, halāvai, hathārā*

(ii)  $\times \text{---} > \times \text{---}$  (if the *anusvāra* is to be read as a consonant) *samthārau, samphodatau, sambhārvaum, samsārī, samhāsani, amteurī, amdhārai, kamṛūī*

### Long Vowels

III Long vowels in open syllables show no change. Examples —

-ā- Initially *rāya, ghāya, thāma, āla, vādī, dhāra, gūli, paya, pāhānaum, bājatata, āiasū, āradatau, bāranām, jānatau, gāmadiā, pāmivaum*

Nasalized : *bāmha*, *bāmna* (due to the following -n-)

Medially *pāhānaum*, *ājānī*, *nīsāsa*, *adhāra*, *talāra*, *visāsa*, *chamāsī*, *chāhānaum*, *nesālīā*, -āla in *risāla*, etc., -hāra in *hananahāra*, *sūlahāra*, etc., -āna- in *mūmlānā*, etc

-ī- Initially *sīra*, *sīna*, *kīda*, *pīdiu*, *sīlau*, *pīlātau*, *dītau*, *kīdī*, *dīpātānahāra*

Medially *lāīīsa*

-ū- Initially *sūyara*, *kūda*, *pūru*

Medially *kapūra*, *pajūsana*, *lāsamūlau*

-e- Initially *ncha*, *chcha*, *chehlaum*, *phedanahāra* In *tihālū* the presence of -h- seems to have produced a less rigid syllabic boundary

Special treatments -e- > -ī- in unaccented words *tīham*, *jīham*, *īnam*, etc

> -i- in *juna*, *tima*, *kima*, *ima*, *ihām*, *tihām*, *juāraim*, *igyāra* (a special change for the numeral) In *lu*, *du* we see a special development, see note, p. 179, also *jimai*, cf. M. *jeian*

Medially The 10th conj. sign -aya- > -e- is replaced by -a- *mārai*, etc

-o- Initially *hodi*, *bola*, *sodi*, *jodui*, *gosūlau*

Special treatments -o- > -ū- in auxiliary words, *hūmtau*, *hūtata*, etc

> -u- *hui*, *kuiu*, *hudau*, cf. the similar treatments of e above See Bloch pp. 61-2

Medially *nīlola*

Speciality of the numeral *ugunatrīsa*

The group — / — — > — — / — — *dīpātatau* *pīnīrasau*, *melātau*, *tihālū*, *sūgāmanā*, *sohāmanā*, *bāīisa* But *janārai* is an instance of the early change in the causal

In the group — x / — — the treatments are (i) — —, when the conjunct is -ss- *ārīsau*, *āūsau*, but (ii) — — / — —, when the conjunct is a double stop *ekathā*, *pārakā*, *pārasā*, and (iii) no change when the conjunct is nasal plus stop *morangī*

IV. Long vowels in closed syllables Apparently shortened in MI, they developed like the original short vowels in closed syllables : *adekhāi*, *dhūtārīvaum*, *bhamdāra*, *qauva*, *sātha* *pīsa*, *hāsa*, *rāta*, *kāja*, *sāsa* In *rāni* and *āna* the restoration of the long vowel was earlier

References —Professor Turner, *Guj Phonology*, pp 339, 342-4  
 Banarsī Das Jain, *Bull SOS* iv, p 315 Stress accent in IA  
 Dr Tessitori, *IA*, vol xlm, pp 55-63 Bloch, §§ 44-9 Chatterji,  
 157-160, 163-4

A note on special cases of the absence of compensatory lengthening —

*Postpositions* *pasai* (alternatively *pāsai*), *thakau* (cf *thākatau*),  
*pachai* (cf *pāchau*) *lagai* (cf *lagaum*) *vadaī*, *vicum*

*Pronouns* *mujha tujha sahu*

*Numerals* *panara adhalaum, adhavici* in *sattāvīsa, sattari*, there  
 is neither simplification of the double consonant nor the  
 lengthening of the preceding vowel probably because they are  
 instances of retentions<sup>1</sup> of traditional pronunciations in schools  
 Many of such words preserve the double consonants even in MG.

*Common adjectives* *vadau uchau bhalau*

*Substantives* *paga, kacara*, but the etymology of these words is  
 doubtful

*Verbs* *nathī, sakai, gamai*, all auxiliary

*Terminations* *ilau chehilau pahilau, pāchilau, māhilā, vahilau,*  
*vicila, alau jamalau, vāmsalau, akau calakau, -atau*  
*hulau, karatau, etc, pana vadapani*, and so on

*Length of the word* *nithurapanaum* (cf *nithura*), *baharasa, thakurāi,*  
*hathiyāra*

*Tendency to introduce a short vowel into the intransitive verbs after*  
*the type carai, carai gamai, sakai* this is not a characteristic  
 of G, as it has verbs like *calai*, etc

Ref—On the special development of terminational elements,  
*JRAS* 1927, pp 227-240

<sup>1</sup> Before the introduction of the present system of education in Gujrat, there were elementary schools for the three Rs as distinguished from centres of philosophical and religious learning see Part I sath sahitya i in digdarśana by D P Derasari Bar at Law These schools taught numbers and tables of arithmetic by making the boys recite them in sing song fashion and it happened as it does even now that the names of some numbers in these sing songs were different from those spoken in the ordinary language e.g *pancaśāśa cummaśa b lantarasā* are ordinarily spoken as *panc elascummaś elāśe* Many of these school words have double consonants, while the corresponding current words have one e.g *chast* ś as opposed to *chari* ś It is thus possible that they are traditionally handed down in schools from the time when double consonants actually existed in the language But the existence of such schools in the Aphh or in the post Aphh stage is not yet proved on independent evidence and until that is done the present suggestion is merely conjectural That there were such schools in the fifteenth century is shown by the fact that the word *remlā* occurs in the present MS see the Index

## II VOWELS IN THE BODY OF THE WORD (in Contact)

When one of the vowels is  $\bar{a}$  and the other is  $-a$  or  $\bar{a}$ , the contraction for both is  $\bar{a}$  —

- (1)  $\bar{a} + -a > \bar{a}$  *ghānī, jājīva sāum gāi*  
 (2)  $a + \bar{a} > \bar{a}$  *jamārau, tumhārau devalai unhālā, samārai amdhārai*  
 (3)  $\bar{a} + \bar{u} > \bar{a}$  *bhamdara, bhāsārī varasāta*

When the combination is  $a + a$ , the result depends upon the nature of the consonant that has disappeared from between them —

- $a + (t)a > \text{Pkt } -aya- > \text{OG } e$  Ex the comparative suffix  $-a tara > era$  in *hīneraum ghājheraum, gūdhераum adhāheraum* (lw), also *hathelī*  
 $-a + (p)a > \text{Pkt } -ata > \text{OG } au$  *lasautau* This change shows that the above change viz  $-ata > -aya > e$  may have passed through the stage  $-a$   
*asya > -assa > -aha > \bar{a}* *kudabolau, garuāpanaum*  
 $a + i$  remains *maiaum mailapanaum paisatai baisai dauī*, same is the result when the  $i$  is secondary *baitalisa taira* (lw Pkt), it tends to become  $-aya$  in early lws *vayari sayira*, while in MG it gives  $e$  *veri melū*  
 $a + u$  remains *caudasi caurihara caurisī caupada caunusii caulha mauda, saurau*, also when the  $u$  is secondary *launalāra dīaulau laudī, gausa* in the unaccented words  $-au > u$  *kuna* (beside *kauna*)

In long words  $-a + u > o-$  *mahomai* cf the change  $a + -a > -aya > -e$  above

- $a + i$  remains Pot part forms of verbs ending in  $u$  *thi taum jauraum* etc The  $i$  is an importation here pass part pres forms of the above verbs *sāitauri* The  $i$  in this case is analogical  
 $\bar{a} + i > -aim$  *utimgana > \text{OG } raingara* (The derivation is doubtful)  
 $-u + u$  remains *rūulau ausaum āusauri* note the hesitation between  $\bar{u}$  and  $u$   
 $-a + u + a \text{ vowel} > -o + \text{the vowel}$  *poimi* (see the Index) cf  $-aya \sim -e$  below

As 2 second member of the groups  $\bar{i} + -a$   $u + -a$ , the  $-a$  disappears lengthening the preceding vowel if short

- (1)  $i + a > ī$  *dīsa dilādaṃ, hīnum* (besides *hiyaum*), *pīum*, the pass forms in  $ī < Pa$  *īya* e.g. *karī*, etc  
 (2)  $u + a > ū$  *sudau sū*, but  $u$  in *ulasu ulai*  
 (3)  $u - a > ū$  *rudaum sūrau urua, rūā, urūum, ūlasā*, it remains in *suara* (alternating with *sūrā* above) It develops  $v$  between them in *sūrara* (beside *surā*, etc) Cf this with the development of  $y$  in *hiyaum*

Two vowels of the same quality are contracted into one long vowel —

- (1)  $i + ī$  *triyau asīmau biyau*  
 (2)  $u + u$  *bhusa umbara jujuā, sumāle* (alt *sumale*)  
 $ī + ā$  remains *ahīsanahāra paradiarām*, when the  $-i$  is short,  $y$  tends to develop between them *hathiyāra* but in past participles the  $i > y$  *nīkalyā bālyā sīsyām*  
 $ū + ā > uyā$  in *haluyā*  
 $e + a > e$  *devaum*  $e + -ā > iā > iyā$  *hathīāra, hathiyāra*  
 $e + u$  remains *anteurī*  
 $o + a > o$  *thodaum, sona, jou dhoi* (pres 3rd sing), *vigoim*, but it remains in *vigoanahāra* (probably a new importation on the analogy of verb stems ending in consonant)  
 $-o + i$  remains in *roi, joi*  
 $aya > e$  *nesūtiā*  
 $ava > -au$  *gausa*

Cf Chatterji, § 172

#### THE TREATMENT OF $r$

No further information is given by the MS in the treatment of  $r$  —

- $r > (1) -a$  in *māli*,  $(2) i$  in *kisū jisū isū, tisū, bhāi, sīngī*,  
 $\{ʃ\}$  as in *pāthi, mānari, pachai*,  $\{t\}$  -ara in *tarasa, karasani*  
 Initially, the Skt lws are written with  $r$ ,  $ru$

#### A NOTE ON NASALIZATION

Nasal consonants as the first members of conjuncts disappeared normally leaving the preceding vowel long and nasalized Skt *ca'cuḥ > OG cūmca sandhyī > sām̐jha*, etc See Phonology, p 9, and for important exceptions see p 10 (3) (b)

In some OG words the nasalization appears in a few forms of the word but not in others this is due to the contamination of the forms which had original nasal consonant with those which had none e.g. *citaru* and *cīn tarai citaru* and *cīn tarai*—a confusion between

Skt *citta-* and *cintayati*, similarly, *mūmlai* and *mūlkānā*—a contamination between *muñcati* and *mukta*

On the development of a nasal vowel when the intervocalic *-m* disappears, see p 13

In the following words the unhistoric nasalization is found *thāmpai* (probably contaminated with *stambha*), *thūmlivam*, *nīngamar* (beside *nīngamanahāra*), *pamsū*, *ūmsi*, *būmlha*, *īmtai* (probably non Aryan) Cf Bloch, § 69

Loss of nasalization *sīha*, *īsa*, both special developments, see Bloch, § 71

Nasalization of consonants *-p*, *b*, *bh* > *-m* under the influence of the succeeding nasal consonants—in the suffix *-āmanau* < Skt *āpanaka* *sugūmanau*, *sohūmanau*, *anālayāmanau*, *ūthamana*, *lauṭi* *gāmanī* *dayāmanī*, in the suffix *-manī* < Skt *bhanitā* *bīmanī*, *trīmanī*, *mīmdam* (?) the process seems to be as follows *p b* > *v*, *bh* > *ih*, then under the influence of the following nasal, they became *m*, *ih* losing its aspiration The Pkt shows *utthavana*, *utthāvana*, *lajjavana*, etc With the change Skt *bhamitā* > *īthanitā* > *m(h)anī*, cf M *mhanūn*, etc See Bloch, 392b, 1

### THE INTERVOCALIC *-m*

The change of the intervocalic *-m* has already taken place before the date of the present MS in words where the conditions were favourable —

Treatments —

- (1) *-m* remains, when preceded by any vowel except *u* *ūjama*, *jamalau*, *ūjamāla*, *īsamā*, *gāma*, *āmālā*, *gūmadia* *ūgūmai*, *thāma*, *thūmadai*, *dāmanau*, *jimai*, *jīmanau*
- (2) *m* preceded by *-u* > *anustāra* *bhuim* *sūmale* *tūm*

In *sūmalē* the *anustāra* (which apparently means nasalization of the vowel in these instances) is written on the first member of the vocalic group *-umū*, while in *bhuim* it is written on the second, *-uim*

> zero *poitī*, the *anustāra* seems to have been omitted in this case as the following *-n* sufficiently nasalizes the *-i*

> *um* in *nihuntrai*, if the derivation of this word is correct, the course of development seems to have been *m* > *ī* > *um*, the *h-* being adventitious The relation of OG *kulaum* with Skt *komala* is doubtful

*Note*—Owing to the auxiliary nature of the words, *-m* was early changed to *mv* in Apbh in *emva*, *jemva*, etc. This *-m* > *m* in OG *jima tima* etc

For the treatment of *m* in Apbh see Jacobi, pp 5-6, Ludwig, p 64, § 45

## Nouns

### GENDER

The gender of nouns in OG is generally the same as in Skt, e.g. *ghodā m kāmā n vata f*

But in the following nouns it is changed *amsi f* (Skt *n*), *sāsi f* (Skt *m*) *agri f* (Skt *m*) *gāmthi f* (Skt *m*), *iāta f* (Skt *m*), *bāmha f* (Skt *m*) *sāmda f* (Skt *m*), *hūnga f* (Skt *m n*), *iara f* (Skt *m n*) *gama n* (Skt *m*), *sapa f* (Skt *m ?*), *mūmdam n* (Skt *binduh m*)

In *amsi sāsi āgri gāmthi* it seems that this comparatively small group of *m n* nouns was assimilated to the large one, as nearly all nouns in *i* preserved in OG are feminine

The ending *a* in Skt *iartmā* was probably a source of confusion of its gender with the large group of fem nouns ending in *ā*, especially when *a* became *ā*

*bahuh* was already replaced by *bāhā* in Pa, *sāmda* seems to have come from Skt *khanduh m*, and *hūnga* comes from Skt *hūnguh m n*, and their genders seem to have been changed on the analogy of words like *cañcuh f*

*iara* comes from Pkt *varā*, which presupposes the existence in Skt of a word like *\*iārā* *gama* was probably under the semantic influence of a group of words having the similar sense e.g. *nagara*, *pattana* *sthāna*, etc *sapa* seems to be a new creation from *khappai* Skt *Isapyate*, but that does not explain the fem gender *mūmdām* seems to be a non Aryan word hardly related to Skt *binduh*

### NUMBER AND CASE

OG has the following cases Direct, Oblique, Instrumental, and Locative It has two numbers, Singular and Plural It distinguishes these categories by the following distinct forms (1) Dir sg, (2) dir pl, and ohl sg and pl, (3) inst sg (4) loc sg, (5) inst pl and loc pl In some types two or more of the above forms are the same, thus reducing the number of forms in such types to four or three

The following scheme has been adopted for the purpose of classifying the declensions of nouns —

1 The Skt -a type, in which the consonantal element between the last two vowels remained, e g *hātha*

1 (A) The Skt -a type, in which the consonantal element between the last two vowels disappeared thus bringing together the last two vowels This group is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āla type, or the nouns which end in -au (or -aum)  
in OG *ghodau, golaum*

(ii) the -āla type *vāu*

(iii) the -ila type *dhanī* (Skt *dhanīla*)

(iii) (a) the enlarged -ila type ending in *īu*, e g *vānīu* (Skt *vānīdā* enlarged)

(iii) (b) the enlarged -ila type ending in *iu*, e g *jisiu, bhariu* (Skt *bharita* enlarged)

(iv) the -ula- type *ālasū* (Skt *ālasūla-*)

(iv) (a) the enlarged -ula type ending in *ūu*, e g *ladūu* (Skt *latulō* enlarged)

2 The Skt -ā type in which the consonantal element between the last two vowels remained *vāta*

2 (A) The Skt -ā type in which the consonantal element between the last two vowels disappeared, bringing them together it is subdivided in accordance with the nature of the ending vocalic group —

(i) the -āā > -ā type e g *mā*

(ii) the -iū type e g *līdī*

3 The Skt -i type e g *bhīdī*

3 (A) The Skt -i type in which the consonant between the last two vowels disappeared e g *rai*

4 The Skt -ū type e g *cāmca*

### 1 The Skt -a Type *lātha*

These are the nouns in which the consonantal element between the last two vowels still survived This type has one form for dir and obl sg and pl one for inst and loc pl, and one each for inst and loc sgs This class consists of masculine and neuter nouns Compare the following forms —



	Skt	Pkt	Aphh	OG	MG
n m sg	hastak	hattho	hatthu	hatha	hath
nom pl	hastāḥ	hatthā	hattha	hatha	hath
acc sg	hastam	hattha	hatthu	hatha	hath
acc pl	hastān	hatthā	hattha	hatha	hath
gen sg	hastasya	hatthassa	hatthaha	hatha	hath
gen pl	hastānam	hatthāna	hatthaham	hatha	hath
inst sg	hastena	hatthena	hatthem	{hathi prathamam	hathē -e
in t pl	hastebhiḥ	hatthehi	hatthehi	dev	hathe
loc sg	haste	hatthe	hatthi	hathi	hathi hathe
loc pl	hastesu	hatthesu	hatthehu	talare	hathe

*Note*—The MG loc sg *hathi* is replaced by the new analogical form *hāthe* although it remains in a few stereotyped expressions e.g. *hāthi aiyū* came to hand, i.e. was found, etc.

	Skt	Pkt	Aphh	OG	MG
nom and acc sg	karyam	karyam	karyu	kaja	kāj
nom. and acc pl	karyāḥ	karyāḥ	karyam	kaja	kaj

### Notes —

Nom sg mas for the change  $o > u > a$  see Phonology, p 4

Acc pl mas for the change  $\bar{a} > a$ , see Phonology, p 4

Gen sg and pl for the changes  $a + a > a$ ,  $\bar{a} + \bar{a} > a$ , see Phonology, pp 4-5

Inst sg for  $ena > im > i$ , see Phonology, p 74

Loc sg for  $e > i$  see Phonology, p 4

Inst and loc pl for the changes  $e + i$ , and  $e + u > e$ , see Phonology, p 7

The OG acc sg is derivable from Pkt *hattham* and Aphh *hatthu*, see Phonology, p 4. The latter is not the phonetic evolutive of the former, but is analogically made up from the nom sg Aphh *hatthu* on the analogy of the pl thus Aphh nom pl *hattha* acc pl *hattha* nom sg *hatthu* acc sg *hatthu*.

The nom and acc pl n is certainly analogically imported from the sg form thus sg *hātha* pl *hatha* sg *kāja* pl *kāja*, in which case the Aphh *karyu* may be an OG form introduced in the Aphh.

The inst sg in *i*, which generally appears before a postposition like *Larī* etc., is further strengthened by the addition of another *-im* when that form has to stand alone unaided by a postposition, in this instance, then the inst sg form ends in *im*. All Skt lws together with the OG words of this type are declined on this model.

The voc sg form is identical with the nom sg form, but in pl the Aphh particle *ho* which follows the noun in the voc case in Aphh,

has been incorporated with the preceding word in OG. Thus *Apbh lol a ho* > OG *lolo*, similarly *bhaiyo, uttamo*. This voc pl termination *o* is extended as a general pl suffix in MG to form pl of all nouns in all cases e.g. *hūtho, pago, chokrāo*, etc.

References.—For the Pāli forms, which are not quoted here, see Geiger, §§ 78-9. For the Pkt and Apbh forms, see Pischel §§ 363, 364, 366a, 366b, 368, 370, 371. Cf Bloch, §§ 182, 183, 185-7. Cf Chatterji, pp 740-763, also §§ 508-9.

*Illustrations from the Text —*

Dir sg and pl forms *ajasa, ajāna, anajasa, aiśāsa, ātha, ulhambha, uchāha, ūjama, ūjamāla, ūdega, ūsāsa, ūmta, ūmbara, lapūra, karanahāra, lāna, lāla, līdā, lesa, gausa, gadha, ghāya, ghāmta, caulha, cheha, jasa, jīra, nīsata, nīsāsa, padaha, pahara, paga, pīpala, phedanahāra, bōjavata, bāpa, bihakana, bola, bhara, bhāta, mandavāda, māsa, rāya, rūmka, rīsāla, vada, varasa, varasāta, vaha, vāgha, vināsa, vīsāsa, vesa, lāsa, sāra, sīha, hūtha*.

Obl sg and pl forms *ajāna, ūjama, ūmāra, karanahāra, lumānasa, pahara, paga, ghāya, bāpa, bola, bhūmda, mūnasa, rāya, varasa, sūpa, sīha, hathāra, hātha*.

The Skt lws for these case forms are too numerous to be quoted here.

Inst sg forms ending in -i *kāthi, vāldyi, jīvi, vacani, prakūri, bhogi, divsi*.

ending in -um OG *pāhānum, bhānum, bhūlum, sādum, tesum, vadapanum, vāghum, kūnum, prānum, balim* (adv.), probably < *balum*. Skt lws *ūdegum* (an early lw.), *vacanum, enchum, rūpum, yāuvānum, divasum, parinānum, śreyum, pratibodhum, putrum, prakārum, bhānum, atayavum, balum, puruṣum, mohum, ādarum, śilum, nānum, tapum, divasum, bhātum, gamdhuma, sulasum, iṭarūgum, ahamkārum, drstānti-im, śokum, sūtralārum, madum, virahum, sahayum, kārānum, manum, rogiṇa, lokum, snehum, bhayum, mīsum*.

Loc sg forms OG *muhi, gharī, kūji, āsani, pajūsani, āgali, kulī, lālī, dukālī, varasūti*. Skt lws *sugūli* (an early lw.), *dhani, samayi, sthānaki, adhikāri, diati, unmārgi, lsetri, lūbhi, lokī, garbhi, mokṣi, bhāti, bhayī, uqāri, mastaki, larmi, mārgi, lṣani, pramūdi, videti, mahārūji, mandapi*.

Inst and Loc pl forms inst pl OG *karanahāre, lāse, fatale, bhāmdāre, tarase, dere*, loc pl OG *kūje, page, talāte*, lws

*sthānale, bhāve, samudre, dīvase, mārge, doṣe, palpopame, pramāde, guṇākāre, aficāre, kartavye, upasarge, samūhe, ācārye, loke, tīrthamkāre, rājapuruse, sahasre, guṇe, nagare, vātane, bhoge, ṛṣīsīare, śrīye, dhane, punye, vacane, kālīkācārye* (pl for respect), *sukhe, rājāne, atigrhe, karme tapasamyame*

### 1A (i) *The aka Type ghodau*

*Note*—The *l* in *-aka- ila, ula* etc, used throughout in the chapter on Nouns in this study, means a single consonant between the two vowels which disappeared in later developments "

By the subsequent disappearance of the single consonant from between the last two vowels the vowels were brought together and they developed differently from the *hātha* type. It is also on this model that the enlarged types are declined. Thus this class is the largest in the OG nouns. Under it come some OG words derived from Skt without nn enlargement, e g *sau*, the enlarged type where *-aka* was added in the Skt stage, e g *mastaka-, ghotaka, kālaka*, etc, and the enlarged adjectives like *dhaulau*, the enlarged pres participles, like *karatau*, some of the enlarged past participles, like *vinathau*, the enlarged pot participles, like *karitau*, a few enlarged genitive pronominal adjectives, like *māharau*, and a few postpositions, like *nau, tanau* (probably enlarged)

This suffix is found in increasing number in Pkt and Apbh stages. It appears in still greater number in OG. In a great many cases the suffix is doubtless only a late addition, long after the disappearance of the intervocalic *l*, e g we have no evidence for the existence of the Skt *\*māritayaka* or even Pkt *\*māritau* to explain the OG *māritau*. *māritau* is evidently a late creation from *mārita*, which does not distinguish gender like *kālau*.

For participles and their forms, see p 50, for pronouns, post positions, and their forms, see pp 30, 56 and the Index. Only adjs and substs are considered here, though the same holds good generally for the participles, pronominal adjs, and the postpositions.

This class is composed of mas and neut nouns, the corresponding fem nouns end in *ī* (class 2a (u)). It has the following distinctive forms (1) dir sg, (2) dir pl, obl sg, obl pl, (3) inst sg, (4) loc sg, (5) inst pl, loc pl.

A few Skt lws are also declined on this model after an *-u* has been added on at the end.

Forms —

	-aka type subst mas		aka type subst neut	
	sg	pl	sg	pl
dir	divau	dīcā	pasauṃ	gūmchalām
obl	dīcā	dīcā	āuṃ	āuṃ
inst	muhamtām		pāsām	doraḍe
loc	chēhaḍaṃ	tāne	pasai	pāse
	-aka type adj mas		-aka type adj neut	
	sg	pl	sg	pl
dir	gharau	ghara	gharauṃ	gharām
obl	ghanī	ghanā	kuḍa	gharām ketalā
inst	gharai	gharāe	ghanai	gharāe
loc	gharai	gharāe	gharai	gharāe

Dir sg m Pkt -ao > -au, see Phonology, p 6

Dir pl m -aū > -ā, see Phonology, p 4

Dir sg n -aam > -aum, see Phonology, p 5

Dir pl n -a + āni > āim > -āhi, see Phonology, p 5

Obl sg m n Pkt -aassa > Apbh -aaha > OG ā, see Phonology, p 5

Obl pl m n Pkt aānam > ām or ā, see Phonology, p 5 and the note under it

Inst sg -a + ena > -aim or ai, see Phonology, p 5 and the note cited above

Inst pl Pkt -a + ehi > e, see Phonology, p 7

Loc sg -a + e > ai, see Phonology, p 5

Loc pl -a + esu > -e, see Phonology, p 7

Note—The acc sg m was made analogically from the nom sg in the Apbh stage, thus —

nom pl ghodā nom sg ghodau  
acc pl ghodā acc sg ghodau

Adj inst sg a general form, otherwise when it stands alone or is following a noun it shows the inst sg form in -aim, the frequent cases of this kind are the participles

Illustrations from the Text

Dir sg m OG subst uthau, ekadāu, gaḍḍāroḥau, dīmbau muhamtāu, varau, vāsau, sārāu, sīlau, samthārau, adjs anerau, asīmau, āgilau, āpanau, uchau, uttācalau, uparūtḥau, āpīharau, āsanau, ekalau, etalau evadāu, chavau, kūtayau, gūdhau, gūdhērau, qunau ghanau, jamalau jogau, thūlau, dūhau dūhulau, dhūlau, dhūkadāu, techadāu, tīlāu, dīvau, dūbalau, dohilau, dīaulau, natārau, pāsachau, pelau, bāpīdāu,

*bījau, bokadau, bhalau, mailau, mātau, mokalau, motau, iadau, iahilau, iāulau, vālhau, saurau, sarau, saghalau, sarīsau, sācau, sāmhaui, sūdhaui, sohāmanau, hīādūbalau, hīnau* In the following the *au* > *-u* *aneru, jogu, mātu, saru*, it will be seen that they have the long forms also Skt lws *adhikau, adhikerau, anamtau, ekamanau, leialau* (OG ?), *jayaramtau, śānau, phodau, bokadau*

Dir sg n OG subst *āūsau, āpanapau, gahlapanaum, gādalaum, gumchalaum, dahulapanaum, talaum, dayāmanā panaum, pāsaum, lākadaum, lugadaum, lesaum, lohadaum, hūm, lum*, OG adjs *anatochadaum, adhalaum, aneraum, āpanaum, ūsaum, āmlaraum, uchaum, ūjalaum, ūpaharaum, ūmdaum, ekalaum, etalaum, lisum, kūlaum, kūdaum, ganaum, gādhaum, ghanaum, ghaneraum, cīkanaum, cosaum, chānaum, jājaraum, jīmanaum, jhājheraum, dabaum, dāhaum, dhīlaum, tanaum, tetalaum, trījaum, thodaum, motaum, rūdaum, lūsaum, saghalau, sarīsau, sācaum, sāmhaum, hīnaum, dayāmanauk, dohilaum, nairaum, pagalaum, pahilaum, pādharau, pūraum, bījaum, bhalau, mailaum, māyaum, goyaum, mūharaum, mūlagau* In the following the *aum* > *-um* *aneraum, saghalum*, it should be noted that they have the larger forms also

Dir pl m *āgilā, āpanā, ekalā, etalā, eharā, kālamanhā, gādhi, ghanā, jevadā, dhīlā, tanā, thodā, dohilā, nā, nairā, pīrāyā, bījā, bhalā, bholā, māhīlā, mūlagā, motā, rūdā, iadā, iāmīlā, saghalā, sarīśā, sohāmanā, sohīlā, betā, pherā, pūtalā, pasaiādā, celā, māsā, māchā, bhāmīgā*, Skt lws *adhīlerā, anamitā, kījagarā*

Dir pl n adjs : *anerām, ādūm, āpanām, urahām, etalām, gādham, ghanām, chūnām, jūnītām, jūnām, dhīlām, tūtām, tāharām, dohilām, dhaulām, pūrām, bījām, bhalām, mailām, māharām, motām, rūdām, ricilām, rīsamām*; subst *sagām, ghūmcalām, pātrām, ricilām, mīmīdām, bāranām, pāīadiārām, pānadām*

sg and pl mas *anerā, āgilā, āśā, ekalā, eharā, kūdā, letalā, ghanā, canthā, bhūlā, judatā, tāharā, thodā, navā, pūrā, bījā, bhalā, bhūlā, bholā, mātā, motā, rūdā, ricilā, rīsamā*; substantives *ārīsā, āmbā, unhālā, gholā, kāchabā, lālasoriyā, jamārā, dosā, thūmbhā, dīrā, dīhādā, natārā, pampotā, pāsachā, betā, līhālā, salalā, sīlā*, neut *āūsū, āpanā, āpanapā, āmlā, ulasā, etalā, gādhi, gumchalā, cośā, talā* The following have the nasalization preserved, or more probably reintroduced

in them *ghanām*, *nām*, *motām* More examples *tūmbadā*, *trijā*, *thodā*, *nā*, *nīkā*, *nā*, *pārakā*, *piyārā*, *pūrā*, *bījā*, *bhegā*, *vicālā*, *rūdā*, *lugadā*, *leśā*, *śotā*, *sarā*, *sāmdā*, *sagā*

Note—The three forms *ghanām*, *nām*, *motām*, cited above, show the beginning of the analogical process by which the obl and dir pl were given the same form on the model of nrs nouns This form is now fairly common in MG thus, MG obl sg n *motā*, but obl pl n *motām*

Inst sg m n substs *muhudām*, *hiyam*, *muhamtām*, *āpanapām*, *nisthurapanām*, *śululapanām*, *dīnapanām*, *ādarapanām*, *garūāpanām*, *sarāgapanām*, *nīsatapanām*, *lobhīpanām*, *nirbhayapanām*, *rāudrapanām*, ending in -ai *hiyai*, *lūkādai*, *lohādai*, *vūnsalai*, and the lw *gurukulavūśai*, adjs *gūdhai*, *ghanai*, *saghalai*, *ūmcai*, *motai*, *nānhai*, *śotai*, *cośai*, *cīkanai*, *āpanai*, and the lw *anamtamai*, ending in -aim *jhīnaim*, *ūpanaim*, *rūdaim*

Loc sg m n . *āpanai*, *chavai*, *gūdhai*, *ghanai*, *thodai*, *cīkanai*, *cośai*, *nai*, *māharai*, *lūkādai*, *motai*, *vūśai*, *vūnsalai*, *rūdai*, *lohādai*, *vicilai*, *śotai*, ending in -aim *āpanapaim*, *ctalaim*, *kārana panaim*, *garūāpanaim*, *jattapanaim*, *dūhaim*, *nam*, *nirbhaya panaim*, *pāśaim*, *pūhaim*, *muhamtām*, *muhamdām*, *vicilaim*, *rūdaim*

Inst pl *śāsade*, *tarase saghale*, *bāle*, *ancrē*, *thode*, *ghane*

Loc sg *chhadai*, *samthārai*, *ūdhanai*, *pūmyarai*, *hiyai*, *thūmadai*, *āuśai*, *vihānai*, *tāmtanai*, *sagai*, *nai*, *āpanai*, *rūdai*, *sarai*, *pūmcamai*, *motai*, *sūmikai*, *chchilai*, *ūmcai*, *ūmchhai*, *vicilai*, *hīnai*, *hīnerai*, *mulagai*, *ūjalai*, and the Skt lws *narakāvūśai*, *pūrvilai*

Loc pl *ōhade*, *ayghale*, *ghene*, *dyje*, *lūle*, *rūle*, *chale*, *ne pūchale*, *dyje*, *pūise*, *śāsade*, *tāne*, *lane*

#### 1A (ii) The -āla Type

Dir sg *vūu* (Skt *vūtah*) Inst sg *vūm* < Pkt *vūena* Inst pl *vūē* < Pkt *vūehi*

#### 1A (iii) The -ila Type

-io > -ī, see Phonology, p 6 Also *iam* > -ī, see Phonology, p 6

Dir sg *dhanī m*, *lolī n.*, *ghī n*, *bhāī m*, *bhīśārī m*, *karasanī m*, *rayarī m* (Pkt lw), *pānī n*

Dir pl *karasanī m, pānī n*

Obl sg *dhanī, bhāt m, karasanī m, pl dhanī, karasanī, pānī n*

Inst and loc pl *karasanīe* Inst sg *pānīm n* < Pkt *pānīena*

The long vowel *ī* is carried through in case forms

### 1A (iii) (a) The *ika* Type (enlarged) in *-īu*

Nouns of the *ika* type (just described on p 23) otherwise like fem in *īu* were enlarged by the addition of *u* in OG, and declined like the *aka* (*ghodau*) type forms —

Dir sg *īānīu m, pānīum n*  
*pamsīu m*

Dir pl *talīām n*

Obl sg and pl *vanīa m, gāmadīa m, pamsīā m, hāthīā, also*  
*hāthīya, sasasūmtīām n*

Inst sg *hāthīum m* Inst pl *hāthīe*

Note—The case endings of this type are analogically transferred from the *aka* type

### Loan words

Dir sg *mas abhāgīu, alpārthīu, kīusīu, vīcchīu, trīdamāīu,*  
*duhkhīu, rūpīu, samsārīu vyavasāīu susadāīu, sukhīu, lobhīu,*  
*rūpīum n*

Dir pl *mas rogīā, lobhīā, rūpīa upavasīa, neut rūpīām, also*  
*rūpīyām*

Obl sg and pl *līlvisīā, rogīā, cārutrīā, patangīā, rūpīā*

Inst sg *rūpī, pl asamjanyē, cārutrīe, pramadīe*

Loc sg *rūpī*

### 1A (iii) (b) The *ika* Type (enlarged) in *īu*

Most of the past participles in *m* and *n*, together with a few pronominal adjectives, have this ending. They are declined exactly like the previous type with only this difference that the penultimate *i* is short in all the forms of this type and consequently the semi-vowel *y* tends to develop between the *i* and the *-ā* in the dir pl and obl forms

### Forms

Dir sg *mas jīyīu tīyīu, kīyīu īyīu, hāthīu, neut jīyīum, tīyīum,*  
*kīyīum*

Dir pl *mas tīyīya, īyīya, īyīī, neut īyīam or īyīyam*

Obl sg and pl *tīyīa or tīyīā, kīyīā or kīyīā, īyīā*

Inst sg *ḷisū, isū, tarasūm*, loc sg *isū, ḷisū*

Inst pl *isīe*, but *tarasē*

Past participles for the forms see p 52

Note—All the case forms of this type are analogically transferred from the *-āla* type

### 1A (iv) *The -uḷa Type*

*uo > ū*, see Phonology, p 7 Forms —

Dir sg and pl *ālasū mn, vārū mn, chorū n, vasū*

Obl sg *ālasū*

Inst and loc pl *lūc*

Note—The inst and loc pl *lūc* seems to be a phonetic evoluto of the Skt forms *lūpena* and *lūpesu*

### 1A (iv) (a) *The Enlarged uḷa Type*

The *-uḷa* type was enlarged by the addition of *u*, and declined like the *-āla* type in OG Forms —

Dir sg mas *ḷaduū, garūū, pādūū, mūū*, neut *ḷadūūm, garūūm, pādūūm*

Dir pl mas *ḷadūā, pādūā, jūjūā*, neut *ḷadūām, pādūam*

Obl sg and pl *pādūā, mūā*

Inst sg *pādū* Loc pl *jūjūc*

Note—All the forms of this type are analogically transferred from the *āla* type

### *Loan words*

Dir sg m *hitūū*, pl *hitūā, ahitūā*, sg n *ahitūūm hitūūm*

Obl sg and pl *anohitūā, ahitūā, hitūā*

Inst pl *sūdhūc*, loc sg *hitū*

Note—It may be noted that the inst and loc forms of the types *ika*, *-uḷa* do not differ from the corresponding forms of their enlarged types, as the last two vowels in the *ika* and *uḷa* types developed into a long vowel to which the terminations were super added thus arriving at the same result as in the inst and loc forms of the enlarged words. The real difference between the two groups is in the dir and obl cases only

References—For the extended forms in M, see Bloch §3 191, 193 194 For the extended forms in B see Chatterji §§ 495-6



showing this ending in this MS. In the contemporary literature there is quite a number of lws with this inst sg and loc sg ending. See GOS, No. III, p. 97, line 14, *sabhlām*, this seems to be the old loc termination, *āyām*, preserved in lws only, while to the OG words which came to end in *-a* the imported termination was added.

## 2A (n) The *i/ā* Type *kīdī*

For  $-i + ā > ī$ , see Phonology, p. 6

Under this class come those nouns of the fem. gender to which *-ikā* was added in the Skt. stage, or which were extended in one of the later stages. This is the fem. class as contrasted with m. n. *-aka* class. It has only one form, viz. *-ī* for all cases and numbers excepting that *-am* and *-e* are super-added to nouns (and also to adjs. used as nouns) for the sg. of inst. and loc., and for the pl. of inst. and loc. respectively. There seems to be no further extension of this class, as is the case with the *i/a* and *uka-* classes.

This general fem. termination is found after substs., adjs. pres., past, pot. participles, pronominal adjs., etc. Forms —

Dir. sg. and pl. *anerī, saghalī, kīdī, asadūvasadī, āpanī, ekalī etalī, laudī, lautigāmanī, kūgī, ghanī, ghāmtalī, corī chamasī, chālī, thkurā, dhīlī, dhūkadī, tanī, trimanī, thāmpānī, thodī, dubalī, dohilī, nadī, parā, pahālī, balī, rūdī, rūsadī, nālī, mūlagī, bhalī, bīmanī, bāmdhanī, vūdī, vūmālī, vīsamī, sarī, samarthā, sarīsī, sācī, hathelī*, lws. *anamtagunī, anamī*

Obl. sg. and pl. *anerī, saghalī, āpanī etalī, kīdī, ghanī*

Inst. sg. subst. *āṃgulīm, camīsīm, rūnīm, vīmāsanīm*

Inst. sg. adj. *saghalī, āpanī, sācī, pūchilī, rūpinī*

Loc. sg. subst. *ājānīm, pūvīm, uagarīm*

Loc. sg. adj. *rūdī, pūchilī, rūpinī*

Inst. pl. subst. *āṃgulī, kīdī, antearī, vīdyūdharī, strī*

Inst. pl. adj. *ājīlī, rūpinī* Loc. pl. subst. *nādī* (Skt. lw.)

In the following the adjectives follow the nouns, and so have the termination added on to them, while the preceding noun has none. *āpanīm* loc. sg., *nāthīm* loc. sg.

For the forms of the participles see participles.

## 3 The Skt. *i* Type

Nouns in which the consonantal element between the two vowels still remained. This class consists of nouns many of which were fem. in Skt., while some of which were reduced to fem. in later stages. See

Dir sg and pl *bāuḥa* (already *bāhā* in Pā), *kīṃga*, but *guru* (lw ?)  
 Inst sg *cāmcaim*, *guriim*, pl *gure*

Note — *-u* > *-a*, see Phonology, p 4 There seems to be some indecision as to which class should form the basis of analogy for forms of these words *guru* being m is declined like mas noun in *-a*, but *cāmca* changed to f is declined like f forms in *-a*

Cf Jacobi, p xiii, b, pp 12-13

### Adjectives

Adjectives do not differ from substs as regards their case and number forms, excepting in the few points noted on p 24 As adjs, as opposed to substs, they have three different forms to distinguish three genders: *motau* m, *moſi* f, *motauim* n This is true for a large number of cases, but there are a few adjs which have the same form for all the three genders They generally end in (i) *-ī*, *-ū*, or *e*, e g *vūrū*, *vasū*, *ālasū*, *bhāre*, and in (ii) *-a*, e g *rāmka*, *ujamāla*, *sūḍha*, *gūjha*, the semi-adjectival group ending in *-hāra*, e g *karanahāra*, *lenahāra*, *denahāra*, etc, and the numerals used before substs, e g *pāmca*, *dasa*, etc On the analogy of this unchanging type, lws from Skt are taken which show no change for gender e g (i) those ending in *-ī*, *-ū* and (ii) *-a* E g those ending in *-ī* *kalyāṇakārī*, *anavīṇsī*, *atīekī*, *sukhī*, *duḥhī*, *upavāsī*, *pāpī*, in *-u* *bahu*, in *-a* *kāraka*, *rūpavanta*, *tejavanta*, *madhura*, *gambhīra*, *capala*, *ninīḍya*, *kurūpa*, *pūjya*, *kuṭīna*, *akuṭīna*, *sukumāla*, *bhaviya* Attempts have been made to differentiate genders by adding *-u* to the mas and *-um* to the neut, leaving the form *-ī* unchanged for the fem Ex *pāpīu*, *abhāgīu*, *rūpīu*, *kuṭīu*, cf the similar enlargements to the OG words on p 24 In two cases the semi-adj *karanahām* appears as *karanahūri* before the fem subst

A list of OG adjs (a) unenlarged *jūna* *gūjha* *rāmka* *dhīra*, *rīsūla*, (su) *kumāla* (b) enlarged, those ending in *au* m, *ī* f, *um* n *thodau*, *ghanau*, *ānuhau* *radau*, *bahala* *rūḍau* *cihūngama* *mūlagau*, *nara* *kālagara* *thāla* *vāmka*, *dāhaum*, *anatochadaum*, *sūcaum*, *nīlā*, *kālū*, *dohilaum*, *vicilaum*, *āgilaum* *ūjalaum* (c) enlarged, ending in *-īu*, *-ūu* *pūlīu*, *kadūu*

Comparison — Skt *-atara* > Pkt *-ayara* > *-era* in OG, and was extended to *-erau*, thus, Skt *glanātara* > Pkt *ghanayara*, OG *ghanera* u, similarly, *ghājherau*, *gūḍherau*, *adhīkeraum* n, *kīneraum* n But these forms have no regular comparative sense in MG, though

in OG it is used in that sense. There is no special form for the superlative degree in OG, and that relation is shown in a different way with the help of the comparative form. Examples —

Positive *mābāpa nau sneha gādhau* 'Great is the love of the parents'

Comparative *teha paham chorū nau sneha gādherau* "As compared with that the love of children is greater"

Superlative *teha pāham bharyādika nau sneha atihm gādherau*  
"As compared with all of them, the love of wife and others is by far the greater"

*Note*—MG has no special forms for comparison, the above forms are mere adjs in character. MG uses *adhāre* "more" for the comparative and *sau thī* "out of all" for the superlative.

References—For forms in Gurjara Aphh see Ludwig, pp 57-9. Cf Dr Tessitori, *IA*, vol xlm, pp 181-6, 213-16, vol xlv, pp 5-6.

### Pronouns

The VS has (1) personal pronouns, viz *haum*, *taum*, (2) the demonstrative pronouns, viz *e*, *te*, (3) the relative pron, viz *je*, (4) the interrogative pron, viz *kauna*, *sum*, (5) the indefinite pronouns, viz *loi*, *aneraum*, (6) the reflexive pron, viz *āpanapaum*, (7) miscellaneous pronominal forms.

Almost all of them, except the prons of the 1st and 2nd persons and the reflexive pron, are also used in adjectival function, that is, they precede the substantives they qualify. The reflex pron has a different adjectival form, viz *āpanaum*.

Beside this group there is a large number of adjs formed from the pronominal roots, e.g. *jetalau*, *tetalau*, *jekarau*, *jisru*, etc, which, though declined like adjs of the *-ala* type in *mas* and *neut* and like *ilā* type in *fem*, will be treated here.

There are, lastly, a few adverbs formed from these pronouns which will be given below.

### THE PERSONAL PRONOUNS

#### *The 1st and 2nd Persons*

These two have parallel forms —

	1st person			2nd person	
	sg	pl		sg	pl
Nom	<i>haum</i>	<i>hum</i> , <i>hum</i>		<i>taum</i> , <i>tum</i>	<i>tumhe</i>
Obl	<i>mujha</i>			<i>tujha</i>	
Inst	<i>maim</i>	<i>mum</i>		<i>tai</i>	<i>tumhe</i>
Obl gen	<i>mā(haraum)</i>			<i>ta(haraum)</i>	<i>tumhā(rau)</i>

- haum* < Apbh *haum* < Pkt *ahaam*, enlargement with -a of Pkt Pa *aham*, Skt *aham*. It is the usual form. *hūm* and *hmm* (only once) are (unemphatic ?) developments of *haum*, cf VIG *hū*.
- taum* has replaced older *tūm* (after the 1st pers *haum*) < Pkt *tumam* < Skt *t(u)ram*. The alternative *tūm* may be the survival of the older form or more probably (like *hūm* < *haum*) a later development of *taum*.
- amhe* Originally an inst form (parallel with the 2nd pers *tumhe*) < Apbh Pkt *amhehum*, Pa *amhehi*. The Pa Pkt Apbh nom pl *amhe* formed from *asmān*, etc (after the nom pl of other pronouns like *jé*, *té*, *lé*) would become \**amhi* in OG. *amhe* was substituted for \**amhi* probably on the analogy of the passive construction of the past tense. Cf similar replacements in II *maī* (= OG inst sg *mam*).
- tumhe* Inst pl (parallel with 1st pers *amhe*) < Apbh Pkt *tumhehum*, Pa *tumhehi*. The OG nom pl form Pa Pkt Apbh *tumhe* would be \**tumhi*, which was replaced by *tumhe* prob for the same reason as \**amhi* was replaced by *amhe*. See above. See Bloch, p 110.
- mam* Skt Pa *mayā* > Pkt *mac*, *mai*, the Apbh and OG *mam* owe their realization to the analogy of substs.
- tam* Skt *tayā* > Pa *tayā* > Pkt *tae*, the Apbh and OG *tam* seems to have got the nasalization on the analogy of substs.
- mujha* Skt *mahyam* > Pkt *mujha*, the *u* is an importation from *tujha*.
- tujha* Skt *tubhyam* > Pkt *tujha*, where *jjh* from Pkt *majja* replaces -*bh* < *bhy*.
- mā* Skt Pa Pkt *mama* Apbh *maha* > *mā* + the postpos *harau*. See *tā*.
- tā* Skt Pa Pkt *tata* > Apbh *tau* + *harau* (cf *ghodau* dir., *ghodī* obl before a postpos).

Note—*mā* and *tā* are used only before one postpos viz *harau*, while *mujha*, *tujha* are used before all others.

*tumlārau* *tumlaha* + *larau*

References—Geiger, § 101, Prschel, §§ 415-420, Bloch, §§ 207-210, Chatterji, §§ 537-553.

THE PRONOUNS *e*, *je*, *te*

Forms —

	<i>e</i>		<i>je</i>	
	sg	pl.	sg	pl
Dir	<i>e</i> (emph <i>eha</i> )	<i>e</i> (emph <i>eha</i> )	<i>je jam</i> (n)	<i>je</i>
Obl	<i>e</i> (emph <i>eha</i> )	<i>e</i> (emph. <i>eha</i> )	<i>jeha</i>	<i>jeha jīham</i>
Inst	<i>īṇaim</i> (m n)	<i>eha</i>	<i>jīṇaim</i> (m n)	<i>jeha</i> (m n)
Loc	<i>īṇaim</i> (m n)		<i>jīṇaim</i> (m n)	
	<i>te</i>			
Dir	<i>te</i> (emph <i>teha</i> )	<i>te</i> (emph <i>teha</i> )		
Obl	<i>teha</i>	<i>teha tīham</i>		
Inst	<i>tīṇaim</i> (m n)	<i>teha</i> (m n)		
Loc	<i>tīṇaim</i> (m n)			

*Note*—Forms not shown to belong to any particular gender belong to all genders. Pronominal and adjectival forms are the same, excepting the loc and inst sg forms which lose their nasalization when used adjectivally. *īṇī* is the inst sg f form of the adj *e*, cf the similar treatment of adjs p 29

Dir sg pl *e* Skt nom sg *esā* m, *esā* f, *etat* n, pl *ete* m, *etāḥ* f, *etāni* n, acc sg *etām* m, *etām* f, *etat* n, pl *etān* m, *etāḥ* f, *etāni* n. Pa nom sg *eso* m, *esā* f, *etam* n, pl *ete* m, *etā* f, *etāni* n, acc sg *etam* m, *etām* f, *etam* n, pl *ete* m, *eta* f, *etāni* n. Pkt nom sg *eso* m, *esā* f, *edam* (Śaur) *eam* n, pl *ee*, *ede* (Śaur) m, *cāo*, *edāo* (Śaur) f, *eām* *edām* (Śaur) n, acc sg *eam*, *edam* (Śaur) m f n, pl *ee*, *ede* (Śaur) m, *cāo*, *edāo* (Śaur) f, *eam*, *edām* (Śaur) n, Aphh nom sg *eho*, *eha* m, *eha* f, *ehu* n, pl *ei* m f n, acc sg *ehu* m n, *eha* f, pl *ei* m, *eha* f, *ehu* n

Most of the m f n forms cited above would regularly give *e* in OG. Evidently some, e.g. the neut pl, were ruled out and replaced by the mas forms, the same seems to have happened to some of the fem forms like *eao*. Thus OG *e* is more or less regular. The OG *eha* seems to be older than *e*.

Dir sg pl *je*, *te* Skt nom sg *yāh* m, *yā* f, *yat* n, pl *ye* m, *yāḥ* f, *yāni* n, *sāh* m, *sā* f, *tat* n, pl *te* m, *tāḥ* f, *tāni* n, acc sg *yam* m, *yām* f, *yat* n, pl *yān* m, *yāḥ* f, *yāni* n, *tām* m, *tām* f, *tāt* n, pl *tān* m, *tāḥ* f, *tāni* n. Similarly, Pa Pkt Aphh have *so*, *so*, *su*, *yo*, *jo*, *ju* etc respectively for nom sg m and so on. None of these forms except perhaps the nom pl m Pa *te*, *ye*, Pkt *te*, *je*, Aphh *te*, *je*, can give regularly the OG *je*, *te*.

It seems probable, therefore, that the OG *je*, *te* are constructed on the analogy of the emphatic pron *e*, and that

they replaced and stood for all the forms of *m f n*, *sg pl* as does *e*. This replacement is partly seen even in Pkt and Apbh forms, e.g. *jo, ju* *nom sg n* (see Pischel, §§ 423, 425, 427). The emphatic *teha* seems to have been constructed on the analogy of *cha*.

Obl *sg pl e, jcha, teha* Skt *gen sg etásya m n, yásya m n, tasya m n*, *pl etésām m n, yésām m n, tésām*, Pa *classa m n, yassa m n, tassa m n*, *pl etesam m n, yesam m n, tesam m n*, Pkt *sg cassa m n, jassa m n, tassa m n*, *pl cāna m n, jāna m n, tāna m n*, Apbh *sg jahe, jasu m n, tahe, tasu, tassa m n*, *pl jāham, tāham, taham m n*, the *f* and *n* forms having no *-e* in them are no good. Of the above forms, Skt *etásya*, etc., alone can phonetically give *cha* or *e* for the *sg*, *yasya* and *tasya* having no necessary *-e*. In *pl* also *etésām* alone can give *-e*, as *yésām* and *tésām* lose their *-e* through contamination in the Pkt stage. Thus of the two sources of the obl, namely, Skt *etasya* and *etésām*, the balance is on the side of *etasya*, as the OG emph. *cha* is more easily derivable from it. The possibility remains that both developed into one form. The OG *jcha, teha* seem to have been constructed on the analogy of *cha*. The rare forms *jīham, tīham* < Skt *yésām, tésām*, but they are ordinarily replaced by *jcha, teha*.

Inst *sg jīnam, tīnam, īnam* Skt *yéna, téna, eténa*, Pa *yena, tena, etena*, Pkt *jīnā, tīnā, cēna*, Apbh *jina, jini, jem tīna*. These Pkt and Apbh forms gave *jīna, tīna, īna*. The OG *jīnam, tīnam, īnam* are these old forms with the general inst *sg* term *-im* added on to them, as the forms *\*jīna*, etc., ending in *-a* seem to fall outside the general scheme of case endings in the lang. In the Apbh *jina* we find the short *i*, which is probably the correct evolute, because the relative pron. is liable to come in unaccented positions and consequently its vowels are more liable to be shortened. If that is so, the OG *jīnam* with long *ī* is to be explained as a restitution on the analogy of the two similar forms *īnam* and *tīnam*. This form is generalized for all genders in OG. The fem. forms of Pkt and Apbh will not explain the *n* existing in the OG forms.

Loc. *sg jīnam, tīnam, īnam* Skt *yismin, tusmin, etismin*, Pa *yamhi, tamhi, eamhi*, Pkt *tammī, cammī*, etc., Apbh *jahū, jīhi*, etc., will not give OG *īnam* etc. It seems therefore that the inst *sg* form was extended to the loc *sg* function (1).

The above forms seem more to be connected with OG *jihām*, *tihām* *ihām* (see the Index) Was it *jīna* + *-im* < Skt *-smṛin* ?

Inst pl *ehe jehe, tehe* Skt *etēbhāḥ, tebhiḥ, yēbhīḥ*, Pa *etehi, yehi, tehi*, Pkt *echi* (or *-im*), *jehi* (or *im*), *tehi* (or *-im*) The term *ebhiḥ* > *-e* (see Phonology, p 7) in noun forms, which are generally polysyllabic, but in pronouns like the above which have two syllables we might expect a different treatment Thus it seems that whereas the *h* disappeared in polysyllabic words, it remained in short words to which the analogical *e* was added on Or they might be explained as the regular inst pl forms of the obl or more probably of the emphatic forms *cha, jeha, teha*

References —For Pa forms see Geiger, §§ 105, 107-9 For Pkt forms see Pischel, §§ 425-7 For M forms, see Bloch, § 203 For B forms see Chatterji, §§ 554, 563, 565

### INTERROGATIVE AND INDEFINITE PRONOUNS

There is a confusion in the use of these pronouns, one being used in place of the other The inter pron distinguishes *n* from *m* and *f* in dir and obl, but the indef does it in the dir only From the very few instances available, it seems that the inter pron distinguishes *n* from *m* and *f* in inst and loc sg also The adjectival forms are the same as the pronominal forms The indef pron is generally augmented by the case forms of *-cha* after it Forms —

		Sg	Pl
Dir	Inter	<i>kūna m f, suṃ n</i>	<i>su (aḍj) m, syā (aḍj) m</i>
	Indef	<i>ko, loi, koeka m f</i> <i>kāmīm, kāmimeka n</i>	<i>kunaka m f, loi m</i> <i>kāmīm, suṃmeka n</i>
Obl	Inter	<i>kahi m f, syā n</i>	<i>kahi m f, syā n</i>
	Indef	<i>kahi</i>	<i>kahi</i>
Inst	Inter	<i>kunaim m f, kīnaim n</i>	
	Indef	<i>kunimekum, kunaekum,</i> <i>kunum</i>	
Loc	Indef	<i>kunum eka</i>	

Note —*suṃmeka* occurs in dir sg *n* in the inter pron when the thing referred to by the form is vague and embraces anything whatsoever

*kuna* Skt *kah punah* > Pkt *kauna* > OG *kuna*  
*loi, ko* Skt *lāścit* > Pā *loci* > Pkt *loi* > OG *loi, ko*

- am, syū* same as *lām*, *lāmā* or *lasyū* with the initial syllable lost
- lāmīm* Skt *lāmicit*, Pkt *lāmici*, Apbh *lāmīma* The old sg replaced by this in the acc, this neut form has survived while those of *je, te* have been superseded by their mas forms
- kahi* the obl sg and pl Apbh has *tahē, jahē, lahē*, as the gen sg in forms We saw above that these were replaced by *tēhā, jēhā* on the analogy of *ehā* But in the inter and indef prons the gen sg seems to have survived probably because the other forms of these prons do not present a parallelism with those of the prons *e, je, te* Thus Skt *lasyāpi* or *lasyacit* > Pkt *kassai* > Apbh *kahē* (?) > OG *kahi*
- lunaim, lunum, lunackum, etc* The regular OG inst sg forms of the word *luna*, and of *kunackā* the nom sg form cited above
- kīnaim* Skt *kēna* > Pkt *kīna* > Apbh *kīna* The OG *kīnaim* has -ī- on the analogy of *īnaim*, the *im* in the OG form is newly added on as in *īnaim, jīnaim, tīnaim*

References —For Pa forms, Geiger § 111 For Pkt forms, Pischel, § 128 For V forms, Bloch, § 204 For B forms, Chatterji, §§ 582-588

### THE PRONOUN *anerau*

Skt *anyatara* > Pkt *aunayara* > OG ext *anerau*

This, like any word of the *ala* type, is regularly declined and has three genders, viz *anerau m*, *anērī f*, *aneraum n* For the forms see Index

### THE REFLEXIVE PRONOUN *āpanapānum*

This pronoun is really an abstract subst. from the pronominal adj *āpanau*, formed by adding *panum* It is declined regularly like the neut noun of the *-ala* type It is declined in the sg only For forms see Index

The *potai* occurs in the loc sg only see the Index

### THE PRONOUN SKT *sarva*

Dir sg	<i>sarta</i> (lw)	pl	<i>sarī</i> (lw) <i>sāhu</i> (emph ?)
Obl	<i>sarī/aum</i> <i>sarīhum</i>		<i>sarī/aum, sarva</i> (lw) <i>sāhum</i>
OG	<i>sarīhum</i> < Pkt <i>sarīvum</i> < Skt <i>sarīśām</i> , but <i>-hau</i> (?) <i>sahī</i> < Pkt <i>sarīo hu</i> < Skt <i>sarīah khalu</i> (?)		



## THE PRONOMINAL ADJECTIVES

The prons *je*, *te*, *le*, *e* have derivative adjectival forms (1) qualitative *jisū*, *tisū* *isū*, *kisū*, also *charau*, *jeharau*, (2) quantitative *jetalau* *tetalau* *letalau*, *etalau*, and (3) showing size *jevadau*, *tevadau* *evadau*. They are regularly declined like the *aka* type in *m n* and like the *akā* type in *f*. For the forms see the Index.

Derivation. Skt *\*idrśika* > *isio* ext in OG *isī u*, similarly, Skt *\*kīdrśika* > ext *kisū*, the OG *tisū* and *jisū* < *\*yādrśika* and *\*tadrśika*, the first syll having *i* analogically from *isū* and *kisū*. Skt *etadbharah* > *chara*, ext in OG *charau*, *jeharau*, etc, analogically from *charau*. Apbh *jettula*, *kettula*, *ettula* *tettula* ext > OG *jetala u* *tetala u*, etc. The Apbh *ettula* etc < Skt *\*āiyattaka*- (cf RV *īyattaka*) Pā *ettaka* ext with *la*. Thus Skt *\*āiyattaka* > Pa *ettaka* > Pkt *ettā* ext in Apbh *ettala*, OG ext *etalau* > MG *ettō* *jetalau* *letalau*, *tetalau* constructed on the analogy of the above.

Apbh *jevada*, *tevada*, etc, ext in OG *jevada u*, *tevada u*, etc. Is it from *te* + *ada* "big"?

REFLEXIVE ADJECTIVE *āpanau*

Skt *ātmanah* > Pkt *appano* ext in OG *āpana u*. It is regularly declined in all the three genders. For the forms, see the Index.

References.—For Pkt forms, Pischel § 401. Cf M forms from Bloch, § 203, and B forms from Chatterji, § 591.

## STEREOTYPED PRONOMINAL CASE FORMS

Used adverbially —

Loc forms showing place *jihām*, *tihām* *kihām*, *ihām*, *mai arthi*, *mai adhikārī*

Showing time *jivāram*, *tivāram*, *kivāram*, *kahū*, *jamlagari*, *tūmlagari*, *jīnaim samayi*, *tīnaim samayi*

Inst forms showing manner *āpahanī*, *etalaim*

Acc sg forms manner *jisum* *tisum*, *isum*, *kisum*, condition *jum*, *jam tām*, *tam*

Old adverbial forms *jima*, *tima*, *kima*, *ima*, *tūma*, *jai kima*, *tau*, *tauḥai*, *jaipuna*, *jau*, *tima tima*, *jima jima* *kima kima*

With postpositions *kīlām tau* *jeha bhanī* *chakurana*, *kisum*

For the derivations see the Index. Cf Chatterji, §§ 599-610

## OTHER PRONOMINAL PHRASES

Indefinite sense: The prons. *ja-* and *la-* are often combined to express a high degree of indefiniteness, higher than mere *loi*, *lāmim*: *jamloi* "anybody whatsoever", *jehalahi* (*thilī*) " (from) any person whosoever". *loi* is used with other pronouns to express the same sense: *sahū loi*, *savikaha*, etc.

The combination of *-cha* with *la-* is illustrated on pp. 34-35. Here *cha* is combined with the derivatives of *la-* to express the same sort of indefiniteness: *letalā cha*, *letalī cha*. The combination *jele* also is used to express indefiniteness. Distributive: *cha cha* "each separately", *jehe jehe* "by whatsoever", *anerī anerī* "each time separately".

References.—Cf. the treatment of prons. by Dr. Tessitori, *IA.*, vol. xliv, pp. 10-11, 30-6. For the forms of Gurjara Apbh, see Ludwig, pp. 59-60. Cf. Jacobi, pp. 13-15.

## Numerals

Cardinal numbers: *cha* "one", *bi*, *be* "two", *trinṇi* "three", *cyāri* "four", *pāmea* "five", *cha* "six", *sāta* "seven", *ātha* "eight", *naua* "nine", *dasa* "ten", *janara* "fifteen", *sattari* "seventeen", *aḥhāra* "eighteen", *chaṭṭisa* "twenty-one", *chariṭsa* "twenty-six", *sattāṭisa* "twenty-seven", *trisa* "thirty", *chatṛisa* "thirty-six", *baitālisa* "forty-two", *sālhi* "sixty", *satiḥuttari* "seventy-seven", *saya*, *sau* "a hundred", *sahasā* "a thousand", *lāsa* "a hundred thousand", *loḍi* "ten millions", *loḍāloḍi* "a crore of crores".

They do not change their gender.

Declension:—

*cha*, *sahasā*, *lāsa*, *loḍi*: Dir. and obl. sg.: *cha* (emph. *ekū*), *sahasā*, *lāsa*, *loḍi*; pl. *eka*, *sahasā*, *lāsa*, *loḍi*.

*sau*: Dir. sg.: *sau*; pl. *saya*, *saim*. Obl. sg.: *saya*; pl.: *saya*. Inst. sg.: *ekaim*, *loḍim*; pl.: *sae*, *sahasē*, *loḍiē*, *lāse*. Loc. sg.: *ekaim*; pl.: *sae*, *loḍe*.

*bi*, *trinṇi*, *cyāri*: Dir.: *bi* or *be* or *beha*, *trinṇi*, *cyāri*. Obl.: *bihum*, *trihum*, *cihum*.

Before nouns in obl. cases these words tend to appear in the dir., as *bi kosa thilī* "from two kosas"; but also *trihum prahara pachī* "after three praharas".

Inst. and loc.: They appear in the obl. when the following noun is

In the body of the comp the form is *cha-*, e.g. *chaīsa* "twenty one"

*The number 2*—Skt *n dīc* > Pkt *be m n nom* and *ncc* > Apbh and OG *bi*. The fem and neut form supplanted the mas form. The emphatic *be* is probably a new creation (from what?) The open vowel of MG *be* is unexplained. In the body of the comp the form is *bi-* e.g. *bimanī* < Skt *dī*, but *bā* < Skt *dīā* when the comp is of a numerical character, e.g. *bāīsa*, but *ba* in *batīsa* when the conjunct follows.

*The number 3*—Dir pl *trinī* < Pkt *trinī* < Skt *trīni*, the neut form supplanting the mas and fem forms. The Pkt and Apbh have *tr* > *t*, but OG preserves the group. The Pkt *trinī* would normally give *\*trīni* in OG, but the actual form is *trinī*. Cf. the further development of the unaccented vowels > *tran* in MG. See footnote, p. 12.

*The number 4*—Nom and *ncc* Skt *caturī* > Pkt *cattūri* > *\*catāri* influenced by *caturah*, *cayāri*, *\*ciāri* > OG *cyāri*. The form *\*ciāri* seems to have been developed from the *-i-* inserted after *c* on the analogy of *bi*, *tri-*. There is no trace of it in the Pkt and Apbh. As the first member of a compound it appears as *cau*, e.g. *caumāsaum*, *caurīhāra*, *caurūsī* *cau* < Skt *catur* see Bloch 329a, 1.

The obl of *bi*, *trinī*, *cyāri*. The obl forms are used for all cases, before a noun.

OG *bihum*, Apbh gen *bihum* < Pkt gen *benham*

OG *trikum* < Pkt *tinham*

OG *cihum* < Pkt *caunham*

If Pkt *am* > *-um* in OG, the forms can be derived from the gen pl, Pkt *tinham* > *\*tīhā* > *\*tīhū*. Cf. the OG obl pl *m tīham*, cf. the intervocalic treatment of the nasal in terminations.

*The number 5*—Skt *pañca* > Pkt *pañca* > OG *pāmea* for dir and obl. In the derivative the form is *pāmea* as in *pāmeamau*, but in a numerical comp it is *pa(n)* e.g. *pañara*.

*The number 6*—Skt *ṣaṭ* > Pkt *ṣa* > OG *cha*. In the comp the succeeding cons. is seen doubled e.g. *ṣaṣṭīsa* for which an earlier *ṣaṣṭīsa* must be assumed. Cf. Skt *ṣaṣṭītiṣṭh*.

*The number 7*—Skt *sapta* > Pkt *satta* > OG *ṣṭa* for dir and obl. In the comp the form is *satta*, e.g. *sattāīsa*.

*The number 8*—Skt *aṣṭī* > Pkt *attīa* > OG *ātīa*, for the dir and

obl on the analogy of *pañca*, *sapta*, *nava*. In the comp the form is *atthā* e.g. *atthāvīsa*

The number 9 —Skt Pkt OG *nava*. In the comp *nava*

The number 10 —Skt *daśa* > Pkt *daśa* > OG *dasa*. The Apbh has *daha*. The OG *dasa* is an accented form

The numbers 15, 17, 18 —Pkt *pannarasa* > Apbh *pannaraha*, Pkt *sattarasa* > Apbh *sattaraha*, Pkt *atthārāsa* > Apbh *attharaha*, giving in OG *panara*, *sattara*, *adhara* respectively. -d > -r is a special development as also s > h

The number 20 —Skt *vimśatī* > Pkt Apbh *vīsa*. But *visam* and *visā* were newly created in the Pkt stage on the analogy of *trimsat*. The Apbh also has *visam*

The number 26 —OG *charvīsa* < \**chadvīsam*

The number 27 —OG *sattarīsa* < *sattarīsam*. *ā* is analogical from *atthā*

The number 30 —Skt *trimsat* > Pkt *tisam* and *tisā* > Apbh *tīsa*. The OG preserves *tr* see *trinnu* above

The number 42 —Skt *diacatvarimsat*. The Pkt 40 = *cattālīsam*. In comp the Skt *diā* appears as *bā* in OG, thus *bā* + *cattālīsam* > \**battālīsa* > *battālīsa*

The number 60 —Skt *saṣṭhī* > Pkt *saṭthum* > Apbh *saṭthi* > OG *sāṭhi*

The number 77 —Pkt *sattahattarim* = OG *saṭhuttarī* (?)

The number 100 —Skt *śatam* > Pkt (Maha) *saa*, (Ardh) *saya*, pl *sayām*, *saiam*, gave OG *sau*, *saya* *saim* respectively

The number 1,000 —Skt *sahasra* > Pkt *sahassa* > OG *sahasa*

The number 100 000 —Skt *lakṣam* > Pkt *lakṣham* > OG *lāsa*

The number 10 000 000 —Skt *lotī* > Pkt *loti*, *kodi* > OG *kodī*. The Ardhamagādhī has *kodākodī*, *palpopama sāgaropamā* which are borrowed in the MS under the forms *kodākodī*, *palpopama*, *sāgaropama* respectively

The Ordinals —Apbh *paḥulla* ext in OG *paḥila u*, the Pkt having *padhama*. The Apbh *paḥulla* < Pkt *paha* + *illa* < Skt *pratha*. Pkt *biyya* ext in OG *bīya u*, Pkt *taiia* but Apbh *taiyī* f. OG *triya u* in Pkt Apbh *cattitha* ext in OG *cattitha u*. For the rest the suffix *ma* ext in OG is used e.g. *pāmcama u*. This *ma* is the same as that found in Skt Pa Pkt Apbh

References —For the forms in Pa see Geiger, §§ 114–116, ordinals, 118–119. For Pkt and Apbh see Pischel, §§ 435–448, ordinals, 119–451. For treatment in M see Bloch §§ 221–5, ordinals, 226

For treatment in B see Chatterji, §§ 531-4, ordinals, 535, 536 See Index for refs to ND Cf Dr Tessitori, *IA*, vol xlv, pp 7-9, Jacobu p 15, c, Ludwig, p 61

## The Verb

### TENSES AND MOODS

OG has the following tenses and moods the present and the future in the indicative mood, and the present and the future in the imperative mood The past tense is expressed by the past part, the potential mood is expressed by the pot participle, and the conditional by the unenlarged form of the pres part Besides this we find a beginning of the formation of the compound tenses so very common in MG, by combining a tense or a participle form of an auxiliary verb with a tense or a participle form of the principal verb

OG preserves the following participles the present participle, unenlarged and enlarged, the past participle, the potential participle It has the infinitive and the absolutive forms differing in function but identical in form

All other forms of the verbs of OI have been lost to OG, or at least they are not found in the present MS

*The Root*—The OG verbal root is variously developed from Skt verbal roots, e.g. *karai*, *lahai*, *vahai*, from Skt root plus a preposition, e.g. *sāmsahai*, *pāmai*, *paśai*, *sāmbhalai*, *ulalai*, *āharai*, *vāvarai*, *pātharai*, *parathai*, *ūpajai*, *cūkai*, *ūtarai*, *vaśodai*, from Skt root plus the conjugational sign, e.g. *bīhai*, *jānai*, from Skt *paś* or *crus* stems, e.g. *būjhai*, *mārai*, *samārai*, from nouns, e.g. *vaśānai*, from old future stem, e.g. *nāmsa*(*nahāra*)

### THE PRESENT TENSE

*The Formation of the Present Stem*—OG has one stem viz the present stem, and it has one conjugation in the living state viz the one corresponding to the Skt 1st conjugation with the thematic *a*, excepting a few verbs (ending in vowels) to which the terminations are directly added The old verbs of all other conjugations have been reduced to one of the two above classes Examples—

(a) The OG thematic class the verbs of the following conjugations are reduced to this 2nd conj *lai ai*, 3rd conj *bī ai*, *paharai*, 4th conj *vinasai*, *dājhai*, *mānai*, *padicayai*, *upajai*, *sūjhai*, 5th conj *idhai*, *pāmai*, *akai*, 7th conj *bīmyai*, 8th conj *karai*, 9th conj

*jānai*, *bandhai*, 10th conj *lahai*, *chāmdai*, *pālai*, *pīdai*, *mārai*, *hārai*, *īrai*, *phedai*, *samarai*, *pasālai*, *pātharai* The stem in all these cases ends in *a*

(b) The athematic verbs have vowel ending stems *thāi* *lu*, *du*, *gai*, *sui*, *suhāi*

*The Terminations*—The terminations of the active have superseded those of the middle voice, for the references see at the end of this chapter

Forms —

sg	pl
<i>jīnaum</i>	<i>jānaum</i> 1st pers
<i>īahaim</i>	<i>lahau</i> 2nd pers
<i>īahai</i> (na) <i>īahaim</i>	<i>īahaim</i> 3rd pers

Notes —

1st sg *jīnaum* As far as can be judged, Skt *jīnāmi* would give *jīnam*, and this would be indistinguishable from the 3rd pl form Bloch has suggested that the personal pron (*a*) *ham* was added to certain verbal forms otherwise unrecognizable as the 1st sg forms and has suggested that in other Mod I languages the 1st pers ending in *u* where an *i* is expected was due to the addition of the personal pronoun The OG *jīnaum* may therefore be derived from some such forms as *jīnam haum*

1st pl *jānaum* Skt *āmah* > Pā *āmo* > Pkt *āmo* > Apbh *-a(h)um* > OG *aum*

2nd sg *īahaim* Skt *asi* > Pa *asi* > Pkt *-asi* > Apbh *ahu* > OG *aum* The nasalization in the OG is difficult to explain, cf MG *īahē* which has none Can it be a remnant of *trām*?

2nd pl *lahau* Skt *atha* > Pkt *aha* replaced by Apbh *ahu* on the analogy of the 1st pl *mo* Cf MG *laho* See Bloch Bull SL, No 83, pp 4-5 See Phonology, p 6

3rd sg *rahai* Skt *-ati* > Pkt *ai* > OG *ai* See Phonology, p 5

3rd pl *īahaim* Skt *-anti* > Pa *anti* > Pkt *-anti* > Apbh *-a(h)um* > OG *aum* See Phonology, p 5

Compare the following Pkt and Apbh forms —

sg	Pkt	pl	sg	Apbh	pl
<i>raffaimi</i>		<i>raffaimo</i>	<i>raffai m</i>		<i>raffahu m</i>
<i>raffasi</i>		<i>raffahe</i>	<i>raffan</i> (or <i>hi</i> )		<i>raffahu</i>
<i>raffai</i>		<i>raffamti</i>	<i>rat ai</i>		<i>raffahim</i>

It might be noted that the replacements Apbh -aum for Pkt *ām* and Apbh -ahu for Pkt -ha took place between the Pkt and the Apbh stages, i.e. perhaps before the birth of the OG

3rd sg (na)rahaum The nasalization of the last element in the 3rd sg when there is the negative particle *na* before it is difficult to explain. The nasal element appears only when *na* (and no other) as a negative particle comes before (but not after) it. When the verb is followed by *nahūn* the nasalization does not appear. Exactly the same applies to the 3rd sg forms of the passive future, and causal. Can it be a development of the verbal form plus *na*, as *rahati na* > *rahaum*, which lost its negative value and so another *na* was prefixed to make it negative? Cf the practice of putting *na* after the verb in Nep and B.

References — For the Pa forms, see Geiger, §§ 121-2. For the Pkt forms, see Fieschel, §§ 453, 455-6. For the M forms, see Bloch, §§ 233-235 (the intransitive). For the B forms, see Chatterji, §§ 671-8. For the special development of the Terminational Elements see Professor Turner, *JRAS* (1927), p. 227. For Gurjara Apbh forms see Ludwig, pp. 61-2. Cf Jacobi for Apbh forms, pp. 15-16. Cf Dr Tessitori, *Id*, vol. xlv, pp. 74-8.

#### *Illustrative Forms from the Text —*

1st sg *jīvaum, karaum, chaum, pahraum, sūum pīum*

1st pl *jānaum*

2nd sg *rahaum, lahaum, karaum, sahaum, būghaum*

2nd pl *lahau*

3rd sg *sahai, prīchai, bolai, hui vūmchai, rūsai, namai bolai valai, vasai, tūchai, cūlai, bālai, bhamai, paisai, varamai, sūmbhalai ganai, vasai, tūlai, padai, phūtai, talai, ulavai joi būlai samai calai, hūndai, rūsai, melai, sarai, cadai utarai kūdhai būdai sūmbhalai, rahai, sahai, sūmsalai, serai vūndai bhanai varamai, jimai, hasai, ramai, padikamai, padilehai mūmkai mūkai, mohai, samkūtai vāsānai, sukūtai* Loan words *vartai praśānsai āsrayai, prārthai, stavai, nūndai pralāśai chedai samcai, ullanghai, sūdlai, pratibodhai, varjū śocai, mānai upārjai, avalalai, sthāpai, dhyaiai, ācarai vameai, lalpai anubhavai, ūparjai, samūcarai vartai, jūlahalai, plalahai*. In the following words it is difficult to decide whether they are sg or pl forms *rahaum lahaum*

3rd sg with *na* *karaum, vūmchaum pīmaum, hui gīmaui, vūlhaum jīnaum, hui, pīmaum mūkaum lalau, cūlaum, dūui, tūūū*

*jām, chāmdam, iāncham, iasam, sūjham, ūpājām, rācam, bolam, tālam, jūmam, hūmdam, gunam, rāsam, kalpam, iādham, sarām, jān, ādarām, sādham, nāram* In the 1st form the *na* has been coalesced with the initial vowel of the verb. No nasalization when *nahīm* follows the verb *pīdai, srarai, namai, viramai, phutai, pūmjai, joi, padilehai, samārai*. But we find the nasalization before *nahīm* also in a few cases *hanām, pālām, rācam*. No nasalization after *na*. *bhānjam*

*Note*—The words *na* and *nahīm* are not repeated in the above list with every word, but they are to be considered as understood

3rd pl *cham, karām, iāncham, būdam, padām, laham, lum, saham, hum, sevām, vināsam, ugāmam, bolam, cālam, prīcham, thām, pāmam, chāmdam, raham, mūmkam, marām, phedam, padām, ūpām, lōgam, ūpajāvam, būjham, sām̐bhalām vāmdam, jūmam, iāiarām, thāpām, rūdham, vigam, tālam, jām, lum, pūm, vāram, iinasam, dhoyam, cyarām, namām, ācarām, bhedam, upadīsam, avahelām, virādham, vartām, anubharām, lsiyam, jīvam*, in the pl obviously there is no distinction between the forms with *na* and those without it thus —

3rd pl *namām* becomes with *na*, *na namām*

*karām*           "       "       *na karām*

*thām*           "       "       *na thām*

and so on, but the

3rd sg *karai* becomes with *na*, *na karām*

*pāmai*           "       "       *na pāmam*

*mumkai*       "       "       *na mūmkam*

and so on

## THE FUTURE

Of the two futures in Skt the one preserved in OG and in the MG is the future of the *-sya-* type. The suffix descended from Skt *-sya-* is added to the present stem (and not to the future one) in the majority of verbs, while that derived from *sya* is added to a few vowel ending roots, e.g. Skt has the fut. stem in *prahsyati* but the OG has the pres. stem *pūchisi*, and so MG *pūchis*, in OG *jāsiu* the future suffix has no *-i-*, but in *jāsiu* the 1st sg. it has. Forms —



	Sg	Pl
1st pers	<i>karisu</i>	<i>jāsum</i>
2nd pers	<i>karisi</i>	
3rd pers	<i>vasānisu</i>	<i>karisum</i>

## Notes —

*karisu* Skt *karisyāmi* > Pa Pkt *karissai* > \**karissum* > *karisu* > OG *karisu* the nasalization dropping on account of the length of the future form, see Geiger, § 150, Pischel, § 520, Hem *karisu*, *parisu* iv, 388 See Turner, *Bull SOS*, vi. p 533

*jāsum* Skt *yāsyāmah* > Pa *yaśamo* > Pkt *jaśāmo* > \**jāśaum* The *i* in *jāsum* seems to be due to the analogical application of the group *si* of the 3rd pers as a general sign of the future See Geiger § 150 Pischel, § 520

*karisi* Skt *īyati* > Pa Pkt *issati* > *issi* > OG *isi*

*vasānisu* Skt *īyati* > Pa Pkt *issati* > Pkt *issai* > *isi* extended to *isi* by adding the general 3rd pers sg term

*karisum* Skt *īyanti* > Pa Pkt *issanti* > *īaim* > *isi im* ext by adding the general 3rd pl term Thus we see that the pres 3rd sg and pl forms seem to have become the bases of the analogy for the ext of the forms of the 3rd sg and pl future

The changes in 3rd sg and pl terms viz *-ai* > *i* and *-aim* > *im* or *i*, though conflicting with the development of the 3rd pers pres terms, may be due to the length of the future forms

References — Geiger, § 150 n 154-5, Pischel § 520 Chatterji § 696, Bloch, § 241 (his remarks on Guj and Rajasthan) Dr Tessitori *IA*, vol xlv pp 74, 80, Ludwig p 62 Turner *Bull SOS*, vi. pp 529-537

## Other Forms from the Text —

1st sg *kahisu*, *karisu*, *jaisu* In the last form the *i* is an extension from the type *karisu*

1st pl *jāsum*

2nd sg *karisi* *namisi*, *ralisi* *lalisi* (*ma*)*locisi* In *lahisi* the *i* is an importation The last form has the imperative sense

2nd pl *nil*

3rd sg *cl* *nudisu* *vasānisu*, *desu* In the last form (of the vowel ending root) there is no *i* apparent

3rd pl *padisum* *harisum* (*a*)*l'gisum*

pa *q* *i* *arisi* 3rd sg, the *i* is the gen'ral pres sign in OG see p<sup>re</sup> n<sup>o</sup>

## THE IMPERATIVE

There are very few forms of the imperative in the MS, all of which belong to the 2nd and the 3rd sg. Many of them represent the primitive pres. imperative of Skt, while a few appear in the causal and one in the future. Forms —

	Sg	Pl
2nd pers	<i>lari jāni</i>	<i>larau</i>
3rd pers	<i>larau</i>	

## Notes —

2nd sg. The Skt *-hi* remained *hi* in Pā. and was partly replaced by *chi* in Pkt, and by Apbh *ahi* later on. The *h* disappearing, the vocalic group *-ai* contracted into *-i*.

2nd pl. The Skt *atha* > Pkt *-adha* > Apbh *aha*, which was replaced by *aho* on the analogy of the corresponding pres. form. This *aho* > *-ahu* later, from which *-h-* disappearing, *-aho* developed into the vocalic group *-au*.

3rd sg. Skt *-atu* > Pkt OG *au*.

Other Forms from the Text — 2nd sg. *gani, pīdi, jāni kahi, lari*, pl. *larau, jou, hanau, jīpau*, with the particle *ma* *ma thāu, ma diu, ma larau*. 3rd sg. *hau, hu, larau, samau, pravartāu*, with *ma* *ma karāu* (caus.), *ma husu* (future).

Future Imperative (*ma*) *husu*, a new formation, by adding imper. term to the future suffix *-si*.

References — Geiger, § 124, Pischel, § 467, Bloch, § 239, Jacobi, pp. 16-17, see under Future.

## THE PASSIVE

The passive is represented in the MS in the 3rd pers. pres. indicative only.

The Stem — OG has no special stem for the pass., the terminations together with the passive sign are normally applied to the pres. stem. There are, however, a few forms which are derivable from the Skt. pass. forms. The Skt *-īya* (e.g. *ḍīyate*) type of the pass. is generalized in the OG in its twofold development (a) Skt *-īya* > Pā. *īyya* > Pkt *-īya* > OG *-īj*; in a very few common verbs, while (b) Skt *īya* > Pā. *-īya* > Pkt *-īa* > OG *-ī*, a general OG pass. suffix. Besides these, there are some directly descended forms from the Ol. without *īj*. Forms —

- (1) Directly descended from Skt. without *-īya* *ḍisam, rūcam*, felt as merely intransitive verbs.

(2) The *ija-* type *ḍijai, ḷijai, ḷijai*

(3) The *-ia* type 3rd sg *marū, sakū, lājū, mīcū, jūū, cūrū,*  
*pūjū, ganū, bolū, vānchū, bhanū* Pl *māmdūm, ganūm*

Applied to the pres stem as opposed to the old pres stem —

3rd sg *valū, dharū, kahū, (na)lakūm jānū, thaū, pāmū, viharū*  
*ksarū, bāmdhūm, mohū, pl lakūm, jānūm, pāmūm*

Loan-words — 3rd sg *sambhūū, vicārū, prasamsū, pl avahetūm*

*The New Formation —*

(1) 3rd sg *samarū, bharū*

*The Explanation of the New Formation* — The source of this new creation seems to be the pres pres part (see p 52), the Skt type *āna-*, *māna*, which being an Atmanepada suffix retains its pass sense even up till now in VG. This part is used in OG in the sense of the pres past part and the pass pres part and sometimes replaces the past part. Thus *-ā* in *-āna* seems to have come to be associated in OG with the pass meaning, and consequently while making the pres forms of the verbs the same was analogically used as a pass suffix. Thus —

OG *mūmkū* pres part *mūmkānau* pres past part

OG *mūmkai* pres 3rd sg *mumkū* pass 3rd sg In the same way,  
*bharū bharānau bharai bharū*

In VG this type of the pres is ordinarily used in the pass sense, while the OG pres in *-ai* is serving the 1st pers pl act sense. VG *pānī thū talāi bharāy che* "the pond is being filled with water" but *pyālā mā pānī bhariye chye* "we fill the glass with water"

References — Geiger, §§ 175-6, Pischel §§ 535-550 Bloch 232, m, Dr Tessitori, *IA*, vol XIV, pp 123-6, Ludwig p 61 Professor Turner, *JR IS* (1927), p 227

### THE CAUSAL

There are three types of the causal in the MS (1) the old inherited *aya* type generally characterized only by the high grade of the medial radical vowel the *-aya* like that of the verbs of the 10th class having been replaced by *-a*, (2) the *-āci* type, the more numerous and living type, derivable from Skt *-āpaya*, (3) the *-āla* type a newly emerging one, destined to grow more numerous than both the above types in the later developments

Type (1) *bālai, mīrai cūṇṣai cūṣalai cūrai, tūlai, āpīmai, pūlai*  
*melai, pīalai, cūṇṣam, pīṣam, nūjamai*

Type (2) -āpaya mūmdārai, rīsārai, dharārai, halārai, karārai  
vandārai, anujanārai, phalārai, hasārai, ūpajārai, ūpajāraim,  
-apaya cūkavai, cīmlavai sīsavai

Loan words vartārai, sthāpai

Type (3) laqādarai, desūdarai pamādarai

Notes —

Type (1) These are felt more or less as transitive verbs, although their primitive forms exist in the language, as *balai*, *bālai*, sometimes the two are wide apart in meaning, as *marai* “dies”, *mārai* “beats”, *mlai* “meets”, *melai* “mixes”, and so on. There is hardly any connection between *thāi* “becomes” and *thāpai* “establishes”.

Type (2) Skt *āpaya* > Pa *-āpe* > Pkt *āve*, replaced by *-āra* OG *āra*. The radical long vowel is generally shortened before this *-ā* *hālai*, cras *halārai*, but it is retained in some, e.g. *rīsārai*, *mūmdārai* etc. See Phonology, p. 11. The type is based on the Skt *dāpayati*, etc., type.

Skt *-apaya* > Pa *-ape* > Pkt *are*, replaced by *ara-*, the representative of the Skt type *ksapayati*, *jñāpayati*, *snāpayati*, etc.

Type (3) This new creation seems to have been created from the action nouns in causal sense formed from verbs by the addition of the suffix *-āda*. Thus OG *desai* 3rd sg “he sees”, *desāda* subst “an act of showing”, *desūdarai* v 3rd sg cras “shows”, and so on.

Loan words are treated on the analogy of the type (2), still the most active type in OG.

References—Geiger, §§ 178, 180–2, Pischel, §§ 551–4, Bloch § 1, 1°, 2°. Cf Dr Tessitori, *Id.*, vol. xlv, pp 159–161, Ludwig p. 61.

### THE ABSOLUTIVE AND THE INFINITIVE FORMS

In OG the absolute and the infinitive forms are identical, but the former almost invariably has *nai* after it when it is used in the absolute sense, while the latter has some verb like *sakai*, *jīnai* after it. Both end in *-ī*. Forms —

Absolutives *jodī*, *karī*, *palivajī*, *marī*, *blanī*, *lahī*, *chedī*, *lahī*, *hanī*, *jāmī*, *tīlī*, *nīnkalī*, *sānthalī*, *rūnī*, *jīnī*, *pīlī*, *pūmjī*, *clīmī*, *desī*, *mūlī*, *botī*, *jīmī*, *hū*, *nīvarī*, *āpī*, *sahī*, *paṇsī*, *masatī*, *ānī*, *ūllarī*, *anapūkhī*, *anayānī*, *desīlī*, *phedī*, *melī*, *jūdī*.

*anāī, dhoī, joī, leī, laī, deī, jāī, huī, thaī, lws cūntaī,*  
*āśrayī, āsrī, ādarī, uccarī, ālocī, pratibodhī*

Infinitives *larī, bolī, devī, jānī, chāmī, damī, chodī, melī, lahī,*  
*ṣamī, upādī, thaī joī, Pkt lw ahiāsī, Skt lw aśobhātī,*  
*kampātī, santosī, cūkaī—all the last four nre causal*

Notes—The ī of the nbs of OG can be traced back as far as Apbh, where we find it in the form *ia*, e.g. *mūia, gahia lahia*. In the OG MSS older than the one under consideration, there are many forms with *-ia* (see Vasanta Vilasā, st 12, v s 1508). It is very common in Śaur Pkt in that form.

Thus the following derivation seems probable—

Absolutive Ved *-iya* > Pkt *-ia* > OG *ī*

Infinitive Skt *itum* > Pkt *-um* > *ī* OG

References—Geiger, §§ 201-6, 208-9, 213, Pischel, §§ 573-580, 589-590, Chatterji, §§ 737-8, Bloch, 262-5, Dr Tessitori, I 1 vol xlv, p 105, Jacobi, p 18, Ludwig, p 61

### COMPOUND TENSES

Compound tenses which are a prominent characteristic of MG have not yet thoroughly developed in the MS, although a few instances are found here and there. These instances illustrate what are called (1) the Continuous Present tense (2) the Perfect Present tense and (3) the Potential Present tense in MG.

(1) *Continuous Present Tense*—This is the most frequent of all the tenses. It is made up by placing the present form of the auxiliary verb *chaī* "to be" after the ordinary present form. "Immediate future" is the general meaning expressed by this tense and out of about ten instances available, only one is found to denote "habitual action"—which is the nearest approach to the "continuous present" sense of MG. One instance seems to fall on the border line of the two senses noted above. In six instances the verb used is *kahai*. Examples: Immediate future *bhagavanta kalām chaīm* 33 'the lord is going to tell', *guru kahām chaīm bhārya jīva pratum* 123 'the preceptor is telling to the fortunate people', *tau guru kahām chaīm le sisya* 161 "then the preceptor says o pupil", *hva srāvakaḥ aḥ dharma vuttira gūṭhī kaḥ u chaī* 130 'now he is going to describe the duties of a pious Jain in seventeen stanzas', *deva kahān chāu* 257 "the god says", *svam kalāu chaū* 376 "what are you going to say?", *drastānti ḡhalāvaī chaī* 406 "is going to apply the illustration",

## THE PRESENT PARTICIPLE (enlarged)

This type is made up by adding *-u* at the end of the above type, and it shows variations for genders and numbers, and is regularly declined like the *-aka-* type adjective. The OG *-atau* is changed to *-atu* in some forms of the auxiliary verb *hū*, see the Index.

The suffix appears after the pres stem of the verb as it does in Skt

## Forms.—

Dir sg mas . *jānatau, hūntau, namatau, hutau, kahatau, bhanatau, āradatau, vānchatau, vāmdatau, chatau, sandohālatau, anachatau, chāmdatau, vānāsatau, anajānatau, ūpōdatau, bhām-jatau, dharatau, ācaratau, gamatau, ajānatau, karatau, mūmkatau, detau, cigacigatau, jalāhalatau, bolatau*; lws *śocatau, jīvatau, sodhatau, vīrājatau, anubhavaatau*; causal *āpōvatau, desādatau, upajīvatau, samphōdatau, kahāvatau*, neut *thākataum, hūmtaum, sūjhataum, vāntaum, cūtaiūtaum, valataum, pasarataum, asūjhataum, karītaum* (pass), fem *pasaratī*

Dir. pl mas *jīvātā, kahātā, karātā, hūtā, hutā, namātā, rahātā, jānātā, anamīlātā, bhātā, bhogavatā, pīlātā* (pass)

Neut sg *jalāhalātām, thātām, asūjhatām, hūlātām, pravartatam*

Obl sg nnd pl m n *karātā, hanātā, rahātā, thākatā, sadīlahātā, vartātā, chatā, rahātām*, n special pl form

There is a class of participles ending in *-tām* used in the continuous pres sense "at the time when," "while ...ing". They are *karātām, rahātām, desātām, detām, bolātām, samātām, jīvātām, vāmdātām, vanātām, sevātām, vohātām, damātām, kahātām, pitām, amarātām*. Besides being used in the sense noted above, they are used before the following words *vūrai* v, *dohīlau* adj, *sohlū* adj, *imāsvaum* pot part, e.g. *vūrai karātām sohlū* "easy to subdue", *damātām dohlū* "difficult to subdue", *vāmdātām vūrai* "stops him from saluting", *sevātām imāsvaum* "should consider when using", when they make a clause, the subject of the pres part is invariably different from the subject of the main verb e.g. *amarātām i hūndām, jīnū rūpa nam imārai* "even if one remains immortal, the old age destroys the beauty (of the body)", *tehi nam jīvātām sukha* "to them there is happiness while alive". All this makes it fairly probable that the forms are the evolutes of the old gen absolute. The same construction is at the root of their use with the adjs like *dohīlaum, sohīlaum*, and verbs like *vūrai*, etc., thus *vūrai karātām sohlū* "when people try to subdue them they become easy", and so on.

For the retention of the ending nasal in these forms as against its dropping in the obl pl of the *ala* type, see note on the Phonology, p 5

References — Geiger, § 190, Pischel, § 560, Bloch, § 255, Sardesai, ' Nasalization in Marathi, ' *JRAS* (1930), p 537

Inst sg m n Forms *hūmtam*, *letam*, used after the noun, *ajānatai* used before the noun, f *lāgatām*, pl m n *bhamate*, *gamate*, *ghalalalate*

Loc sg m n *avatai*, *ūgaratai*, *hūmtai*, *hūtai*, *chatai*, *anaiāmchatai*, *āyatai*, *anasīghatai*, *vīhadatai*, *gamatai*, *anagamatai*, *īartatai*, pl nil

### THE PASSIVE PRESENT PARTICIPLE

There are two varieties of this participle (1) the old one derived from the old Ātmanepada suffix, and (2) a new creation

(1) *The Old Form* — It ends in *-ānau* and is the extension of *āna* derivable from Skt Pa Pkt Apbh *āna* Forms —

Dir sg *bamdhānau* m, *śamkānau* m, pl *mūmkānā*

In OG this type has given rise to a new pass conjugation, see Gram, p 47 This type is very common now in Kathiawar and serves as the past pass participle In other parts of Gujrāt it is being replaced by the past pass part newly formed, e.g. Kathiawar, *mulāno bharāno*, Surti, *mulāyo*, *bharāyo*, and so on

(2) *The New Type* — This is the normal OG type Already in Pkt the pass part pres was formed by adding the suffix to the pass stem in *-īa* or *īja* This survives in OG Pkt *-īam* ext in OG > *ī + ta u* Forms —

Dir sg mns *damītau*, *īmāsītau*, *prīchavītau* (crus), neut *īātarītaum*, *śāītaum*, *pījātaum*, pl *mūrūtū*, *lahūtī* f, *jāmnūtām* n

This type is no longer living in MG, but a few forms which survived are felt as adjs e.g. *jānūtū* "famous", *sobhūtū* "beautiful", etc

References — Geiger, §§ 191-2, Pischel, §§ 560-3, Bloch, § 255, cf Dr Tessitori, *IA*, vol xlv, pp 75, 96, Ludwig, p 62, d

### THE PAST PARTICIPLE

In OG the past part is used as a predicate as a participle proper, as an adjective, and as a substantive The forms are arranged into four groups (1) the Skt *ita* group Skt *ita* > Pkt *io* > Apbh *-iu*

This -*io* or *in* was extended to -*iao* or -*iau*, which became *in* in OG. This is the general type. The other groups, all extended, are as follows: (2) that ending in *dhau*, (3) that ending in *au* or *u* (4) miscellaneous forms which are derived directly from the Skt forms. The class (2) is an extension of the type Skt *labdha*, Pa Pkt *laddha*, etc., the group (3) is developed by the dropping of the intervocalic *t*, which immediately follows the *rt* ending in a vowel. The group (4) has a few forms, ending in *uan*, *thau*, etc.

The lws from Skt form their past parts on the analogy of the group (1). This past part is declined in all genders, numbers, and cases like the extended nouns. See p. 24.

The group (2) has greatly enlarged its sphere in the Kathuawār dialect of MG.

Forms —Dir sg mas Group (1) *padm*, *rahu*, *mūmkū* *lupū*, *vāru*, *dūhau*, *thayau*, *cukau* (caus), *cūku* *avasau* *jānu*, *bolāu*, *pūru*, *ūgaru*, *avapūchin*, *pānu*, *pamādu* (caus) *saku*, *ālau*, *larau*, *parivariu*, *avārchu* lw, *vistariu* lw, *alamkariu* lw, *preu* lw, *prajau*, *vyāru* lw, *pūru* lw, *navariu* lw, neut *ānu*, *bhau*, *tolu* *lahu*, *chām* *du*, *gū*, *mohu*, *kahu* *bolu* *vāhu*, *bāmdhinu* *desādu* (caus), *avapārchu*, *avāśānu*, lws *ana* *samkāru*, *avedhu* *ārambhu* *upāru*, *avāśu* *anu* *bhau* *icaru*, dir pl mas *saradyā*, *rahyā* *kahiā* *vihariā* *vūmchyā*, *bharyā*, *vāhyā*, *paduā*, *cadhyā*, *vūmchyā* *anpūchyā*, *pānuā*, *ūaryā* lw, *navaryā* lw, neut *ēsyā*, *hanyā* *anahanyā*, *kahiā*, *dāmkhyā*, fem *vāsi*, *thāpī* *bāpī*. Obl sg m n *mūmū*, *thayā*, *kahiā*, *kīdhā* *dādhyā* (double term), *āyā* *saradyā* pl, *viharyā*, *mūmkhyā*, *blariā* *ghātyā*, *nīpāyā*, *pōlatyā* *dīkhyā* lw, *avāśyā* pl. Inst sg m n *rahu*, *milu*, *pīdu*, *bhu*, *avapūchu*, lws *ikūsu*, *sandū* *kūpu*, *dīksu*, fem *nāthū*, *de ādī* *anachodī*, loc sg m n *lari* *anaku*, *citavi* *anāgu*, *pānu*, lw *ākramu*, inst loc pl m n *pahire*, *lāje*, *āve*, *mūmkhye* gen pl as gen ab-ol *padiyām*.

Group (2) Dir sg m *kīdhan*, neut *kīlāu*, *kīdāu* *anādīlāu*, fem *kīdhī*, *kīdhī*, pl m *ādīlī*, n *ādīlīm*, obl sg pl m n *kīdhī*, *dādīyā* (double term) *ādīhā*, f *ādīlī*, inst sg *lūdhau* n, loc sg m n *kīdhar*, pl *kīdhar*.

Group (3) Dir sg *cūkau* *mūu*, obl *mūuā*, inst sg *mūuā*.



Group (4) Dir sg m *mātau*, n *ūpanaum*, f *dīthī*; pl n *chānām*;  
 obl m n *chūnā*, *sūtā*, inst sg *nāthūm* f, *ūpanūm* f,  
*ūpanaum* m loc sg *upanaī*, *analāgar*, pl *lāge*

References—Geiger, § 195 Pischel, §§ 564-6, Bloch, § 256,  
 Jacobi, p 17, Ludwig, p 63 Dr Tessitori, *IA*, vol lxxv, pp 71; 98

### THE POTENTIAL PARTICIPLE

Skt has *tarya* and *-tarya* as the suffixes of the potential participle. In later languages, *tarya-* encroaches considerably on *tarya*. In OG this change is almost complete, *-tarya-* covering the whole field, except possibly for *deiaum* < Pkt *dearia-* and *leiaum*. Thus we have Skt *tarya-* > Pkt *-aria-* > OG *-ia u*, extended.

This participle is very important in OG, performing the following functions. (1) It is used as a predicate in potential and mild imperative sense, appearing only in the direct case in all genders, e.g. *te pāpū jānuau* "he should be considered as a sinner". (2) It is used as a neut substantive appearing in all the cases and numbers; e.g. *ghanaī bolnai suum* "what is the use of saying much?" *āsana naum leiaum* "the taking of the seat". (3) In obl sg it performs the function of the infinitive of purpose e.g. *vinasivā nai lāji* "in order to be destroyed". It is declined regularly like a noun of the *-a/a-* type (see p 20).

References—Geiger, §§ 199, 200, Pischel, § 570, Bloch, § 257  
 Dr Tessitori, *IA*, vol xlv, p 120, Jacobi, 18, Ludwig, p 56

#### Illustrations from the Text —

- (1) As the predicate, in dir case only mas *jānuau*, *karnau*, *damnuau*, *leiau*, *jonau*, *vinānuau*, fem *vānūī*, *karnūī*, *devī* neut *jānuaum*, *āmbhahnaum*, *karnaum*, *hunaum*, *deiaum*, *leiaum*, *mārinaum*, *saddahnaum*, *cīmtarnaum*, *jānaum*, *pūm*, *juaum*, *kahnaum*, *ānaum*, *pāluau*, *ruinaum*, *desādhnaum*, *ādāhnaum*, pl mas *jānūā*, *tāluā*, *karnūā*, *lesarivā* (caus) neut *dharuām*, *vināsuam*
- (2) As a subst neut only dir sg *tādhnaum*, *jānaum*, *seinaum*, *jīvaum*, *karnaum*, *ūpajnaum*, *deiaum*, *pāhnaum*, *milnaum*, *pāmaum*, *rahnaum*, *thānaum*, *cūknaum*, *mārinaum*, *bhannaum*, *gunnaum*, *kahnaum*, *pīdhnaum*, *ulavinaum*, *vasādhnaum*, *bolnaum*, *arahelnaum*, *pāhnaum*, *ārinaum*, *sambhādhnaum*, *vārinaum*, *pūdhnaum*, *vāmdhnaum*, *ūthnaum*, *anadeiaum*, *bāmdhnaum*, *rāsnaum*, *chāmdhnaum*, *mumhnaum*, *tāhnaum*,

*hīndivaum, sām̐bhalivaum, dhūtāriivaum, thāivaum, dhām̐kivaum, ūpajivaum, hasivaum, anaralivaum, cīmtarivaum, rouivaum, bīhivaum, nūsivaum, thūm̐livaum, macakodivaum, vāhivaum, basivaum, sambhāriivaum, māgivaum, sūivaum, ūthivaum, lw Pkt sadlakivaum, lw Skt bhogariivaum, samkramivaum, chedivaum, nirbharchivaum, nindivaum, ādarivaum, kadarthivaum, prerivaum, stāivaum, rāmcivaum, namivaum, pacivaum, rasivaum, radhivaum, varivaum, parāblarivaum, atahelivaum, anabhogariivaum, bhāriivaum, anarāivaum, trāsivaum, nirvāhivaum, caus phedivaum, upajāriivaum, lajāriivaum, hasāriivaum, cīmtariivaum, nīm̐q̐m̐t̐ivaum, in anamlarivaum the -i- > -a, an instance of the early change in these long words. Obl sg *iāmdivā, karivā, jīvā, jorivā ūpādivā, rahivā, devivā bolivā, ajānivā, hīmdivā, porivā, culivā, jūm̐ivā harivā, ūpajivā, ārivā, levā, thāivā, ūthivā, sām̐bhalivā, iāvivā, vināsivā, nīpāivā, rāsivā, melivā, jāivā, bāmdhivā, vināsivā, mānivā, chāmdivā, bhānivā, iharivā, lws pūjivā, parāblarivā, socivā, bhogarivā, ramjarivā, sīsarivā, paratharivā* caus Inst sg *jānivām ūcarivaum, karivaum, iimtivaum, rouivaum, deraum, jāivaum, pūchivai bāmdhivai, lādivai, pharivai, pūhivai, radhāriivaum, jīpivaum, bhām̐jivai, virāddivaum, ārāddivaum, caus desūddivaum, cadarivaum, pl bolue, cīmtive, bhogaviv, loc sg karivai lopivai, dharivai, kalivai, jānivai, tālvai, devai, ūthivai, iāmdivai, bolivai, karivai, samivai, bhānivai, jāvivai, lājivai, ularivai, lws namaskarivai, cnumodivai, caus ranālvai, karālvai**

- (3) Infinitive of purpose obl sg neut only *ularivā ramjivā levā, karivā, namivā ūpādivā dasivā, caus ularivā janivā, lw bhogarivā*

### Adverbs and Conjunctions

Besides some of the OI adverbs and conjunctions preserved in OG most of the rest are newly created from nouns and verbs and are used in the special adverbial sense. In some cases other forms of the nouns and verbs are used in their ordinary sense, while in a few, such other forms do not exist. Sometimes two or more words are grouped to make an adverb or a conjunction. Often predicative adjectives distinguishing gender, number and case play the part of an adverb. For the derivations see the Index. I exemplify adverbs showing—

- (1) *Time* (a) Old adverbs *āja*, *hūa*, (b) with the loc ending *pachai lakum*, *hūaum*, *āgai*, (c) with the dir sg n ending *pahūaum*, (d) absolutive form *valī*, (e) oblique form *hūadam* (f) phrases *tuāraim*, *juvāraim*, *kivaraim*, *jāmlagai*, *tamlagai*, *jajūa* Skt lws *tatkāla*, *niramtara*, *sadāi*, *purūm*, *samayi* *ksani*, *ksanum*—the last four having loc ending *dini dini*, *ratrum rātrum*—repetitions with the loc ending

The declinable variety *vahūau*

- (2) *Place* (a) Loc forms *puhi*, *bahari*, *lanhali*, *āgali*, *pāchali*, *pasaim* *vigai* *ūpari*, *jūham*, *tihām* *kihām*, *ihām*, *ahām*, (b) dir forms *sāmham* pl, *dābaum*, *jūmanaum*, (c) phrases *kihāmtau* *jihāmtau*

The declinable variety *sāmhai* *mokalai*, *jūmanau*, *cihumgamā*

- (3) *Manner* (a) Old adverbs *phoka*, *nitola*, *kīma*, *jūma*, *tīma*, *ima*, *tīma* *ji* *mamda*, (b) inst forms *balum*, *etalaim*, *apahani*, *prānum*, (c) dir forms *pahūaum*, *valataum*, *ghanaum*, *isum*, all sgs, *chānam*, *pūrām*, both pl, (d) absol forms *ialī*, (e) phrases *inī parum*, *isī parum*, *eka vara*, *ghanī vāra*, *lagareka*, *thar sum*, Skt lws *sāksāt*, *kecala*, *kevalaum* (ext), *vyaktaum* (ext), *visesum* *niscum*

- (4) *Degree* *gadheraum*, *ganaum*, *kīma kīma*, *vāra vāra*, Skt lws *atihim* *adhikeraum*

### CONJUNCTIONS

Co-ordinating *anai*, *anaim*, *pana*, *pani*, *puna*, *avināma*, Skt lws *atha*, *athavā*, *tatha* *kintu*

Subordinating *tau*, *taū*, *tauhai*, *pani tau hai*, *teha bhanī*, *teha kārana*, *teha kārana tau*, *tau pachai*, *jeha kārana tau*, *jeha bhanī*

The following *Particles* come after all parts of speech *ī*, *ji*, *ji*, *ja* The first shows the inclusion of the preceding thing in the statement, e.g. *bīha ī* "both", *bāla ī* "even a child, a child also", the rest show the exclusion of the same from everything else, e.g. *lola ji* "men alone"

Cf Dr Tessitori's treatment *IA*, vol xliii, pp 215-16, 245-252, vol xliv, pp 3-4, 57-8

### Postpositions

OG uses many postpositions to express the various relations previously denoted by the case forms in OI. Of the postpositions that

are found in the MS, *ūpari* is based on Skt *upari*. Others appear to be the case-forms of substantives and adjectives. In the case of the latter, the dividing line between adjectives and postpositions is not easy to draw. A few, viz *bhanī*, *thikī*, *thalī*, *larī*, are absolutive forms. In the following list all of them govern the previous noun in the oblique case, excepting *larī*, which governs the instrumental. Many of them are used in MG.

- (a) The declinable group *nau* "of", MG *no*, *tanau* "of", MG *tono* (poetical), *jevadau* "similar in size", MG *jevdo*, *jogau* "fit", MG *jogo*, *māhīlau* "internal", MG *māylo*, *sarīsau* "similar", MG *sarkho*, *sāmhau* "in front of", MG *sāmo*, *ūpahorau* "more than"

Note—For the forms actually occurring in the MS see the Index

- (b) The indeclinable group (i) Old postpositions *sium* "with", MG *śū* (poetical), *ūpari* "on, upon", MG *ūparī* (ii) Inst forms *sūthum* "with", MG *sūthe*, *sūthē*, *pūthum* "behind", MG *pūthe*, *pūthē*, *pāham* "near", MG *pāhē* (Kathurwar), *vadau* "with", MG *vade*, *hram*, *rahām* "to" (iii) Loc forms *pāsai* "near", MG *pāse*, *lanhali* "near by", MG *lanē*, *āgalī* "in front of", MG *āgalī*, *pāchali* "behind", MG *pāchalī*, *lagai* "as far as", MG *lage* (Kathurwar), *bāhīri* "outside", MG *bāhīrī*, *māhi* "in, into", MG *mā*, *pachai* "after", MG *pachī*, *naum* "to" used after the indirect object and some direct objects. MG *nē* (iv) Absolutive forms *blani* "towards", MG *bhanī*, *thikī*, *thalī* "with", the instrumental sense, MG *thalī* (poetical), *larī* (v) Miscellaneous *tau* "from" (vi) Skt lws *prati* "towards", *sahitu* "accompanied by", *āśrayī* "as regards"

Note—The derivations of *naum*, *nau*, *tanau*, *hram*, *thikī*, *thalī* are given below. For the derivations of the rest see the Index

### DERIVATIONS

*naum*, *nau*, *naum*, *nī*, etc. *naum* seems to be the older, being derivable from Skt *nayana* "after the fashion of, on the principle of", e.g. *nīralaśīranayana* "with the principle of (separating) water and milk", and so on. Bloch, pp 201-5, cites illustrations from ancient Marathi texts and gives the equivalent forms in Mod I and finally derives it from *nayana*. Thus *naum* seems to be the source of the declinable *nau*. For the transition from *maḥītmā* *naum* *vāḥ* *da*

"salutes with the principle of (selecting and saluting) the sage", *manasa naim mārā* "kills with the principle of (selecting and killing) man (alone)", to *manasa nau hātha* "the hand belonging to the man (as distinct from that of others) is quite reasonable. Thus change may not have taken place in the Skt stage or even in the early Pkt stage for we have no records of the use of *naya-* in this sense. But the development does not seem improbable.

*tanau* Apbh has *tanena* in *vaddattanaho tanena*, Hem 366 125 437, and *tanaum* in *imu kula tuha tanaum* Hem iv, 361, and also *tanā* in *jaḥ bhaggū amhaḥam tanā*, Hem iv, 379, 380, 417, 422. The illustration *aha pecchara rahutanau*, Hem iv, 447, seems to suggest its derivation from Skt *tanaya-* "the son". It seems that the sense "the son of so and so" developed into "(the one) belonging to so and so". Compare the ancient custom of family hards in Gujrāt and the colloquial use in MG of the postposition *no*, *nā* without the following substantive, e.g. *Hīracand Rūpcand no* (i.e. *dīkṛo*) "Hīracand is (the son) of Rūpcand". Similarly, *rahutanau* may mean "the son of Raghu" or "(the son) belonging to Raghu". Another fact in support of this is that in Apbh *tanau*, *tanena*, *tanā* have no substantive following it, and seem to have been used substantively. *tanaum* has its substantive, but it precedes the adjectival phrase. Thus it seems probable that the Skt word *tanaya* (and its forms) developed into *tanaum*, *tanau* (and its forms) in OG with the change of meaning from "the son" to "the belonging", "of".

*Thālī, thālī* The MS has *thakau* the auxiliary past participle, meaning "being, remaining", it has *thākatau* pres part "that which is left over, remaining", and *thālī, thālī* postposition "from". The source word seems to be *thalāi* १, to which *thakau* is the past participle, *thākatau* is the present participle, and *thālī* the absolutive form. The want of compensatory lengthening in auxiliary words is a common phenomenon, while its existence in the present participle is regular. The Pkt *thalāi* "stays, stops" intransitive (see Hem iv, 16) will give the above words without much change in meaning. The P. *thaketi* "shuts" goes back to *sthalayati* 'to make fixed', the transitive verb, so the Pkt form would go back to *\*sthakayati*. Cf Skt *sthaḡayati*. The Mod I forms, including G *thālī* "to be weary", show the same origin (see ND 295b, 7, 293a 23, 25, 32, 31). There seems to be no essential difference between the senses, viz "to stay, to stand still", the old sense, and "to be weary", the modern sense, and hence it is not necessary to assume two verbs in Pkt. Thus the

OG postposition *thakī* seems to be the absolutive form of the verb *sthakyaṭi* used as a postposition Cf *larī* The Pkt *thikkai* the source of OG *thikī* seems to be a product of contamination of *sthakyaṭi* with *sthita* Also see ND 251b 25

*rahaṃ, hraiṃ* The following groups may be noted (1) *tumhārau* adj "of you", (2) *māharau* adj "of me", *tāharau* adj "of thee" (3) *tujharaṃ* 'to you', (4) *hraṃ rahaṃ* 'to' There seems to be a common postposition viz *harau* or *hrau* in these groups The postposition *hraṃ* like *naṃ* is used after the indirect object and sometimes after the direct object Its use after the indirect object seems to be earlier In the sentence *tujharaṃ chapī utara* "this is the answer to you", *tujharaṃ* is the indirect object and *tujā* is an old dative It seems that *harau* is used after the genitive e.g. *mā, tī, amhā* and *hraṃ* (or the long form *haraṃ*) is used after the indirect object The analogy with the postpositions *naṃ, naim* is perfect

*naṃ* after the gen. form,  
e.g. *ghodā naṃ*

*larau* after the gen. form  
e.g. *talārau*

=

*naim* after the indir. obj.,  
e.g. *ghodānaim*

*hraṃ* after the indir. obj.  
e.g. *tujharaṃ, lokahraṃ*

As regards the derivation it seems to be an extension of *hara* which can be referred back to Skt *hara, ghara, dāra, bhāra* So far as the meaning is concerned *ghāra* is the most satisfactory word of all Skt *ghāra* m n means 'a house, a habitation' and as pl *ghārah* means 'a family' 'servants', and also 'wife' (sg and pl) It occurs at the end of many compounds of the type *detatā-ghāra* In Pk *ghāra, gāla, gela* not only mean 'a house' but also 'family life' as opposed to the life of a hermit, e.g. *ghāraṃāsī* 'household life', *ghārabandha* 'bonds of the family' In Pkt *ghāla, gela, ghāra* mean 'wife' besides having its ordinary meanings cf Pkt *ghāraṇī ghāragī* (Bhūllāna rājyaṇī Ira vol III p. 1012) which mean 'the body of the woman' Hem n 141 notes the word *ghāra* and gives the compound *ruyagghāra* in which it stands as the last member It is also changed to *lāra* in compounds like *nālāra* 'the house of the mother' In Gujara Apbh a further stage is reached Of the total number of instances of the use of *ghāra* in Lu hwi., about half the number has *ghāra* as the final member of a compound with the shades of meaning varying from 'a house' to 'position' 'of' (see Sthūlībhadrā rīsa 9 6, 19 6, 55 1 72 3 89 8) It appears

as *hara* in *ihu bālo eyaha haraha*, *kāmna bhavissai sāmī*, *ibid*, p 139, st 27, and in *jam tuhum maha hari pattu*, *ibid*, p 137, st 23, it is used with *maha*, cf OG *māharau* above. In *olaggar mamtr hara dāsi*, *ibid*, p 104, line 18, “(he) used to oblige the servant of the minister,” it comes nearest to the OG usage in the sense of “of”. For the poet does not want to differentiate the domestic servant from the public or state servant. Thus it seems probable that *ghara* > *hara* (lately extended) developed into the postposition *harau*, *hrau*, *harām*, *rahām*, *hrām*, and such other forms (see Index, *rahām*).

### Word-Order

Broadly speaking the attributives precede the word attributed, and the predicatives follow the word predicated, in the sentence. The following general tendencies go to elucidate this broad principle —

#### ATTRIBUTION

##### 1 Substantives and their Attributives

(a) When a proper noun appears with another substantive in apposition which is a title or the name of the occupation followed by the individual, or is a word expressing relationship, etc., the latter follows the former. e.g. *camdragupta rājā* 150 “king Camdragupta”, *cānākya muhumtām* “by the minister named Cānākya”, *parātaka rājā* “king Parvataka”, *bharata cakravartī* “the emperor Bharata”, *sūryakāmtā rānīm* 148 “by the queen Sūryakāmta”, *dr̥dhaprahārī mahātma* 135 “by the sage Dr̥dhaprahārī”, relationship *culanī matām* 144 “by the mother named Cūlanī”, *brahmadatta betā naim* “to the son Brahmadatta”, *pradesī rājā bhartāra* 147 “the husband named king Pradesī”, in the last illustration there is a combination of the title and the word expressing relationship. If, however, the relation is the subject of emphasis, the word expressive of relation stands first, e.g. *pitā kanakaketu rājā* 146 “the father prince Kanakaketu”.

When a common noun introduces the name of a person or a thing in a capacity suitable for the context, the common noun, like the adjective, stands before the prop. noun. e.g. *āpanau mitra parātaka rājā māriu* “he killed his own friend, king Parvataka”, *camdragupta rājā nam gurim cānākya muhumtām* 150 “by the minister Cānākya, the preceptor of the king Camdragupta”, *rāja nī betī camdanabalā mahasatī* 13 “the nun Camdanabala, the daughter of the king”.

(b) When an adjective qualifies a subst. it generally stands before

the substantive adjectives, *rūnla mahātmā* 113 "a gentle monk", *be hātha* 7 "two hands", *ketalāēla satpurusa* 28 "some good men", *avirekī jīva* "an undiscriminating person", *ūjalaum chatra* 140 "white umbrella", *tarase mahātmāc* 141 "by the eager monks", *saghalē tīrthamkare* 161 "by all the Tīrthanikaras" This also applies to words and phrases functioning as adjectives adj phrases *samsāra rūpīa samudra* 169 "the ocean in the form of the world", *nava dīksita śiṣyau* 167 "by the pupil who is newly initiated", *mohau karī ākulā mānasa* 212 "the people who are confused owing to infatuation", participles pres parts *śiṣya naum mana palhālatau hūmtau guru* 101 "the preceptor who influences the mind of the pupil", *manacīmtare, hīa naum gamate vīmche sukhe* 188 "by the happiness desired and cherished by the mind", past parts *cītaru lāji* 141 "in the action which is thought out", *śrayamevarāmāndapī āle hūnte śiṣye* 169 "by the pupils who went to the bower of śrayamevara", *āna ullamghī rahau jīva* 501 "the person who has transgressed the command", *śvapna māhi anubhaviu sulha* 190 "the happiness which is experienced in the dream", *napita nī dīdhī vidyāu* 267 "by the science taught by a barber", postpositional phrases *jīva nā parimāma* 160 "transformations of the soul", *guru naum vacana* 61 "the word of the preceptor", *varasa dīsa naum tapa* 133 "the penance of a year", *nirabūḍha tanai pūchivai* 166 "by asking about his well being", *strī tau bhaya* 158 "fear from women".

But when, though used attributively, it has a predicative sense it follows the noun. Such attributives are usually long and have a participle as their last member e.g. pres part *te mūmā hūmtā narakī padau* 115 "they fall into hell, when dead", *jīva siddhānta viruddha akāya karatau hūmtau qīlhaum cīkanaum karma bāmdhai* 221 "a person acting against the religious precepts collects very adhesive karma", *pāsachau suikha naum rūmdatau hūmtau* 230 'the depraved person, saluting a good monk', past participles *kalatra panī vikāra ne dose vadī huī blātāra naum mārvauu karai* 117 "even the wife when oppressed with emotional agitation does the killing of her husband", *loka kuguru b'ale śiṣye parivariu sri Vijaya sūri ne śiṣye dīthau* 168 'some wicked preceptor, surrounded by his good pupils was seen by the pupils of śrī Vijaya sūri'.

Long enlargements like those noted above are also seen before the nouns in some rare cases *śayira nīm mana nīm duḥḥḥa rām valasa nī āpidū thikī bil etī huī mal'itma jīa a rūpmu an kusu rūqa rūpmu*



*motau kāthīu rūndham* 261 "the sages, who are afraid of the pain caused by thousands of bodily and mental miseries, control the big elephant in the form of love, by means of the goad in the form of knowledge"

## (2) *Adjectives and their Attributives*

An adverb or an adverbial phrase which modifies an adjective, or a participle functioning as an adjective, comes immediately before the adjective or the participle e.g. adv. *gādhau bhalau* 183 "very good", *gādhau : sādhanā* 116 "even if (he is) extremely cautious", *gādhau cīkhanau* 221 "very sticky", *bhāvapūjā bhanī ghanai adhikaum* 495 "immensely greater than mental worship", postpositional phrases *loka ūpari lupu* 122 "angry with the people", *svayamvarāmandapī āe kūnte sisye* 169 "by the pupils who went to the *svayamvara* bower", *moham karī ākulā* 212 "confused owing to infatuation", *siddhānta nai jānuvam karī adhikā purusa* 424 "men who are superior in point of knowledge of the religious doctrines".

## (3) *Adverbs and their Attributes*

No example

## (4) *Verbs and their Attributes*

The attributives precede the verb, but their relative position in the sentence depends upon the presence and absence of other elements in the sentence. Their usual position is between the subject and the object or the complement when either or both of them are present in the sentence. But when the verb is intransitive without a complement, the attributive adjunct to the verb comes in the beginning of the sentence, leaving the subject as near the verb as possible. Illustrations (a) Showing time *śrāvala vihānai, sāṃjham ūtarāga nām bimba iāmdam* 230 "the pious Jains salute the idols of the Tirthankaras in the morning and evening", *cikum dhātu ne prakope karī ksanum jīva jāi* 465 "the soul goes out in a moment on account of the affliction of the four elements" (b) Showing place *pāsachau rūdā mārga tau aparapaum cūkai* 230 "the depraved one leads himself astray from the right path". With the verb implying motion the extension generally remains with the verb *jīva saṃsāra māhi bhamai* 214 "the soul moves about in the world", *amdhārāmaya naraki padam* 453 "they fall in the hell which is full of darkness".

*Note*—When the expression denotes place or time in a general way such that it seems to go with the whole sentence instead of with the verb, it comes in the beginning of the sentence place *hva*

*sāvala nau dharma lahai chai* 230 "now he is going to describe the duties of a pious Jaina", *īnum samsāri kisiu niscaya nahūm* 47 "there is no definiteness in this world", *cha loka māhi strī ghanū māhi thikī saghalaum i ghara naum sara lījai* 19 "in this world the whole essence of the house is taken away even from among a large number of women" Time *purum rūrūnasī nagarūm sambādhana rāya nam rūpavanti lanyā naum sahasa hūm* 18 "in old times, in the city of Benares, the king Sambādhana had a thousand beautiful daughters"

**Showing manner** When the expression is in case form or a postpositional phrase, it may appear in any position from the beginning of the sentence to the pre-verb position thus, *dravya pūjām te ghanaum punya ūpārjai* 491 "he earns much merit by the worship with materials", *māsūhasa jīva iyaltaum tistarūm anarū nam dharmā lahai* 471 "the animal māsūhasa certainly tells religion to others clearly and at length", *indrum upadesa nam ārūhivaum batrisa lāsa imāna pāmūm* 451 "Indra obtained twenty lies of flying chariots by following the advice", *gurujana nā mukha nam bolūm hātha jodī sambhalivaum* 7 "the words from the mouth of the preceptor should be listened to with folded hands", *jīve mana pasai yalī nā resā līdhā* 522 "the person put on the dress of a monk without his mind" **Instrument** The proper place for this extension is between the subject and the object or the complement, if any, or between the subject and the verb *c jīva mana cīntare sukhe karī samtosī na salī* 188 "this soul cannot be satisfied with the happiness thought out by the mind", *śrāvaka kutjavasūyūm karī ājīvikā na karaum* 235 "a pious Jaina does not earn his livelihood by a bad trade", *śiṣya guru nam sūmāle vacane mārgi thūpaum* 217 "the pupils put the preceptor on the right line with sweet words", *mahātmā jūāna rūpī anekāśeṣe rūpe rūpīva lāghāve rūmūdhava* 261 **Condition** *ādī tīra potī sarīra nau uccheda hu* 223 "without a support, there happens to be the destruction of the body" **Purpose** *rājūm bījī nīpūrvā vai lājī āpūm* 179 "the king gave the seeds to make them grow"

### PREDICATION

**The Nominal Construction**—(1) When the sentence has a predicate which consists of a noun, the subject normally precedes the predicate. The predicate is either a noun, an adjective or a postpositional phrase. **Illustrations** When the subject and predicate are substantives or

pronouns in the direct case *isṁ ācūrya guru* 10 "such a preceptor (is fit to become) the teacher", *te pāpa naum phala* 59 "that is the fruit of the sin", *amhe dharma nā dhanī* 99 "we are the masters of the church", *mahātmā nau dharma vidambanū* 52 "the vow of the monk is a joke", *isī loka prasiddhi* 4 "such is the prevailing notion among the people", *bharata cakravartī drstāmta* "the emperor Bharata is an illustration", *ihūm kama ji rayarī* 209 "in this matter only Cupid is the enemy", *haum ghanām loka nau thākura* 324 "I am the lord of many people", *e dādhyā ūpari valī phodau* 458 "that agun is like a pimple on the burn"

(2) Where the predicate is an adjective or its equivalent *guru ānanda harsa kāraṇa* 8 "the preceptor is the doer of joy and gladness", (*dharma māhi*) *puruṣa vadau* 16 "the man is superior in religious matters", *mātā hasī rasī karatām sohilū* 182 "it is easy to subdue the intoxicated elephants", *pāsachā suṁ anamilaraṁ ji bhalaṁ* 223 "it is good not to mix with the depraved", *yāūana nadī nā pūra sarīsaṁ* 208 "youth is like the flood of a river", *dharma ātmasāksika* 23 "religion is discernible by the soul only", *te dhanya* 59 "he is praiseworthy", *śrī ādinātha loka naum sūrya samāna* 2 "revered Adinātha is like the sun to the world" Where either the subject or the predicate is not in the direct case *te vinaya saghaṭī mahāsasī naṁ* 14 "that modesty is proper for all nuns", *bījā cārurīā naṁ e kṣamā* "other observers of the vow should have that forbearance", *ekalā naṁ asatī strī tau bhaya* 158 "to the solitary person there is always a danger from an unchaste woman" It is difficult to decide which is the subject and which is the predicate from the isolated instances of this type. But in a connected speech it is easy to see if we accept the dictum that the predicate adds new knowledge to the subject which is already known. Cf. the Skt construction *namaḥ śrūya* "a bow to *śrū*", *haraye svasti* "hail to Hari". The construction is very common in colloquial MG, e.g. *enī pūdā tamnē* "you are worrying about it", *tanē tāv* "let fever come to you" (a form of curse). Sometimes the positions are interchanged for the sake of interrogation, etc. (See Interrogative sentences below)

of the gods", *kevala jñāna ūpanaam* 31 "the pure knowledge came forth" Potential participle *isī upamā jānuī* 9 "such a comparison should be known", *ātmāḥ jīpīrau* 181 "the soul alone should be conquered", *ātha mada tālirū* 333 "the eight intoxicants should be abandoned", *śiṣyūṃ te kārya tatkāla ācarīvaum* 31 "the pupil should immediately do that work"

*Note*—The sentences with past and pres. participles as predicates were common in Skt. and are common in MG. e.g. Skt. *ghataḥ irtaḥ* "a pot was made", *aham smartaryah* "I should be remembered". In MG, as in OG, they are regular constructions to express the past tense and the mild imperative respectively, e.g. *chokṛa ārya* "the boy came", *mśāle nitya jānū* "one should go to school daily". But the Skt. idiomatic expressions like *gato'smi devāyatanam* "I went to the temple", *smartatya'smi bhavatā* "I should be remembered by you" are not preserved in OG and MG.

*Verbal Sentences*—When the predicate contains a finite verb the verb generally comes after the subject and at the end of the sentence, e.g. *teha hram namaskāra hu* 59 "let there be salutations to them". As regards the positions of the other parts of the sentence, the following classification is suggested. When the verb is of incomplete predication or when it is transitive, the complement or the object comes between the subject and the verb, and tends to remain as close to the verb as possible. Illustrations. Complement *cha* 31 *jñā deva hu* 15 "the same soul becomes a god", *chajī jñā cāndāla anai* 12 *eda nau jāna brāhmana thāi* 45 "the same soul becomes the low caste man as well as a Brāhmana well versed in the Vedas". The following has an adjective for its complement *ādinātha visva hram cūdāmanī mukuta samāna hū* 2 "Ādinātha became like a crown with bead jewels". Object *tridandīu lakṣmī pāmīu* 267 "Tridandīu obtained wealth", *isu jñā aparāda pāmai* 27 "such being gets censure", *je guru nau upadesa na hu* 61 "who does not take the advice of the preceptor", *je dhīra vrata ācarām* 59 "those bold men who observe vows", *pāśachau rūdā mārga tau āpanapaum cūkarū* 229 "the depraved person leads himself astray from the good path". This applies also to those sentences in which the subject is for some reason not expressed e.g. *tapa nau upadesa kahai* *cha* 2 (the author) gives the advice for penance".

When the object is accompanied by a postposition, the whole phrase appears either before or after the subject. *rājī loka nau rūsa* 22 "the king protects the people", as also *dlarima hram vesa rūsa* 22

“the uniform preserves the vow”, *upadesa nā denahāra nam te ima hasam* 120 “they laugh at the giver of advice, in this way”

*Object and Complement*—When both of them occur in a sentence, the complement stands nearer the verb *guru nam tacana apramāna karai* ‘who makes void the word of the preceptor’, *sārau lūgadaum mailaum karai* 435 “the salt makes the cloth dirty”, *marm e ayuktaum kīdhaum* 412 “I did that wrong”

*Two Objects*—When there are two objects, the direct and the indirect (which is very often followed by a postposition), the direct object stands closer to the verb than the indirect, e g *guru kālā lāga nam dhaula karai* 95 “the preceptor calls the black crow white”; *ākulā mānusa duḥkha sukha karai* 212 “the bewildered persons call misery happiness”, *bhīlīm sua deatā hram āmsi dīdhī* 256 “the bhīl gave his eyes to the god Śiva”, *ketalā śisya gurujana hram samvega upajātam* 176 “some pupils produce anger in the preceptors”

*Position of the words appearing in the instrumental case* The inst is generally used before the past participle to indicate the logical doer of the action denoted by the verb, while the logical object stands as the grammatical subject. It is also used before a verbal form in the pass voice. In both these circumstances the inst form appears before the subject, which is kept as near the functional verb as possible, e g *saghale tīrthamkare pāsachā sum boluam rahvaum nisedhyām* 224 “by all the Tīrthamkaras the conversation and the stay with the fallen are prohibited”, *kīdīe cīlātiputra nau deha cālanī nī parum kīdhau* 174 “the body of the son of Cīlātī was made like a sieve by the ants”, *tīnam dvesa nā calāru* 174 “anger was not used by him”, *ketale karasanīe te bīja vādhaum* 495 “by some cultivators the seeds were eaten up”. When the verb is intransitive, the inst stands before the subject, which remains as close to the verb as possible *sarīrum pīdum su guna hu* 257 “what profit can there be in torturing the body”, *tche karī pariata jeraḍā dhuga thām* 98 “there would be heaps as big as mountains”

When the postpositional phrase is used as the direct object to a verb, it appears in the place where the ordinary object does. But when it is the indirect object or is used in a construction with “to be” to express the meaning of “has”, it frequently stands before the subject *ekalā nam asaī strī tau sadā bhaya* 158 “a single man has always to fear from an unchaste woman”, *mahātmā nam te na lāgā, na lāgasum* 137 “they did not and will not hurt the meritorious person”, *tujharai e uttara* 33 “that is the answer to

you", *inaim adhikāri tujharaim satyakāi vulyūdharma naum drstānta* 161 "in this connection, you have the example of Satyaka the demi god"

### ABSOLUTE CONSTRUCTIONS

If the expression involving the absolute case is short, it being an adverbial adjunct, comes in its proper place in the sentence, i.e. it comes where the adverb normally comes e.g. *mātā āpanī buddhim cīntavai kājī ana sīghatai putra naum anartha karai* 111 "the mother, when her desired work is not accomplished, does injury to the son", *stayana panī āpanai kājī vīhadatai hūmtai nūlhura thāim* 151 "even the friends become cruel when their desired object is frustrated". But when the subject and the verb would in this way be kept far apart, the absolute phrase is placed in the beginning *maḥātmā naum śarīra nirābādha tanai pūchivai ghanā kālā naum āpārjuna aśubha karma kṣanum vīralaum thāi* 166 "by asking the monks about their good health, the wicked demerit collected during a long time becomes separate in a moment", *lanum deṣi mātṛa vāta deśādī hūmtum vātevāhā kasta jāmavai* 317 "when somebody has shown the way only by (pointing out at) the direction, the traveller certainly meets with danger", *amaratām i hūmtām jarā rūpā naum vināśai* 203 " (granting that) one never dies, old age destroys the beauty of the body

### ABSOLUTE PHRASES

An absolute phrase (for the purpose of the present discussion) is the phrase connected with the principal sentence and ending with the absolute form with which some of the previous words are directly connected. Its general relation with the principal sentence is adverbial. When therefore, it is short it appears where an adverb would appear, but when it is long it generally begins the sentence e.g. in the first of the principal sentence *bharateśvara cakravartī bāhubalī bhūvaim hanivā naum arthi cakra ratna kī dhīyau* 116 "the emperor Bharateśvara having taken the best wheel rushed to kill his brother Bāhubalī", *sūryakāntī rīnīm pradeti rājī eva deī nārīu* 117 "the queen Sūryakāntī killed her husband king Pradeśi by giving him poison", *śrūtaka pahlāum āpanapūm mulum mal'itvā vaim deī naum pachai jīmai* 238 "a pious Jina when he gets something eats it, after giving some to the monks. Beginning the sentence *pīdum pīrin'imūm cīratra maḥimūm karī sūtha thāivā naum t'īn'ika dohilaum* 253 "it is difficult to find a place where one can be purified after 1 e

has spoilt his character with wicked thoughts", *kāla rāga isām avalambana lei nai ālasū jīva saghalau i cāritra nau bhāra mūmlaim* 293 "lazy persons leave the whole responsibility of good conduct, having taken anger, love etc., as a pretext"

### INTERROGATIVE SENTENCES

The normal order of the indicative sentence is generally preserved in the interrogative sentence after replacing, by interrogative words, that part of the sentence about which the inquiry is made

Illustrations —

(1) Enlargement to the subject *ūmdira nam dhanum sum lāja* 529 "what has the mouse to do with the wealth?" *tau ihām sum āścarya* 43 "then, what wonder in this matter?" *thakurātpanai vasi hūmtai kūna purusa dāsapanaum karai* 288 "when lordship is available, what person will perform servitude?"

(2) Complement *jīnavarendra kisā chaim* 1 "what is the Lord of the Jinas like?" *te su dharma* 429 "what sort of religion is it?" *śarīrum pīdum su guna hu* 257 "what merit can there be by torturing the body?"

(3) The Object *haum abhāgīu sum Iarisu* 193 "what shall I, the unfortunate one, do?"

(4) The enlargement to the object *ekalau sum lāja karai* 156 "what work would the single man do?" *huadām kisum krodha laraum* 139 "with whom shall I be angry at present?"

(5) Extension to the predicate *te sukha kīma kahū* 30 "how can that be called happiness?" *tau nirarīhaka kāmī tapa karaum* 51 "then, why dost thou practise penance in vain?" *taum isum lāmum na bājham* 208 "why dost thou not know this?" *anajānatai vāta kīma desūdar* 405 "how can the unacquainted show the way?" *ekalā nam navā sūtra nam pāmnaum kahām tau hu* 151 "from where can there be the acquisition of the new meaning of the aphorisms, to a single man?" *vinaya rahita nam dharma kīhām tau* 341 "from where can there be merit to one devoid of courtesy?" *te mahātmā tumhe ananta samsārīu syā bhanī kahū* 399 "on what grounds did you call that monk to be (condemned to) endless wandering in the world?"

When the question is about the subject, the interrogative word stands just before the verb *tīham nam upadesa kūna desū* 490 "who will give them the advice?" *jāna detā kraum anaderaum sum hu* 265 "what is unfit for a gift to the person who gives us knowledge?" *ādambara nai dharitai karī sum hu* 336 "what is the use of keeping

a false show ? " *samsāra māhi thākataum sium sāsācataum* 29 " what else is everlasting in this world ? "

This tendency of putting the interrogative word just before the verb is sometimes seen in other cases *śaṅkṣatra mahā rīṣi nā śarīṣau guru ūpari antaramga śncha lahi nau hui* 100 " who has the internal love towards the preceptor, as the great sage Śaṅkṣatra had ? " but it should be noted that the logical subject of the sentence is *lahinai*, and the verb " to be " is used because the OG has no word for " to have "

When the interrogation is about the action denoted by the verb, or about the validity, or otherwise of the whole statement, the word-order is the same as in the indicative sentence and the interrogative *sium* is prefixed to the whole *sium te tāta kadhūpanā nam samartha hui* 105 " would he be able to work as a guide ? "

### IMPERATIVE SENTENCES

The word order in the imperative mood does not differ from that in the indicative mood, excepting that the subject is not expressed in the imperative mood *dharma karitai udyama karai* 462 " make efforts to do merit ", *sium jāni* 452 " know this ", *śithila ma thāu* 465 " do not be lazy "

### NEGATIVE SENTENCES

Negation is expressed by *na ma*, *nahīm* all advs, and *nathī*, n verb. The first two immediately precede the verb, the third immediately follows the verb when there is any, and it behaves like an ordinary verb (see the position of the verb, p 65)

Examples —

*na rūga dīva nai tasi na ānīvaum* 125 " one should not come under the domination of love and hatred ", *paṇḍita te sāṅga nau karana āra sūthapanaum na jīmāni* 116 " then that maker of attachment does not get equilibrium ", *dhīra purusa ma tīcāni tīhvaṇi na thāu* 139 " the wise man, thinking thus does not get confused "

*ma śīhasa ma karai* 172 " do not make a venture ", *śithila ma thāu* 465 " do not be lazy ", *pramāda ma karai* 123 " do not make sloth ", *e jīva anere lole damītau hūn'au ma husu* 183 " let this person not be punished by other people "

*nahīm saglalaui jīva inīvaum nahīm* 162 " not a single life should be killed ", *thīni suḷḷa duḷḷa kārana rahū* 172 " in this connection



happiness and misery are not the causes", *valataum mahātma teha nam hanam nahīm* 136 "the monk does not beat him in retaliation"

*nathī svapna māhi anubhaviṃ sulha suhunānā samaya puthum nathī* 190 "the happiness enjoyed in the dream, does not exist after the time of the dream"

When the negation is interrogative *nahīm* is used before the verb *te dosa nai melātai tīma nahīm padisum ji* 111 "why will he not certainly fall in the collection of the demerits?"

### COMPOUND AND COMPLEX SENTENCES

The word order in the compound sentence does not differ from that in simple sentences, excepting that whereas the simple sentence is only one sentence the compound sentence is a series of independent clauses. Thus it is not necessary to give illustrations for that.

In the complex sentence, the internal word order of different clauses is the same as that in the simple sentence, excepting that the position of the correlative in the principal clause, used in connection with a relative word in the dependent clause, is first in the principal clause irrespective of its function in the clause. e.g. *jīma devatā nā samūha māhi imdra, jīma loka māhi rājā, tīma guru gaccha raham ānamda harsa kāraha* 8 "as is Indra among the assembly of gods, as is the king among the people, so is the preceptor the doer of joy to the church", *jāmlagai āūsaum thākataum char, tāmlagai āpanaum hita kari* 258 "so long as there is some life remaining, do thou thy good"

As regards the order of clauses in the complex sentence the principal clause ordinarily follows the subordinate clauses, but the principal clause is placed first when emphasis is to be shown —

(1) The Noun Clause As a subject in the sentence it stands first, as an object it stands before the subject or after the verb of the principal clause. *kupiu hūmtau anerū nam padūum cītarai te phūla, anai pāpa karai te phala* 36 "the fact that an angry man contemplates evil to somebody, is the flower and that he does sin is the fruit", *ātma jīma śubha bhāvi athavā aśubha bhāvi rahū isruū ātmā ji jānai* 23 "only the soul knows whether it behaved with good motives or bad", *mīcūm te tīma ji pricai jam e māharau mahimā nahīm* 13 "certainly he knows that it is not his greatness"

(2) Adjectival Clauses These precede the noun or pronoun they qualify. *gāravim āpanapūm prāsamsai isru jītaloka māhi apavāda pīmai* 27 "he gets censure in this world who praises himself through pride", *kahi naum kahiṃ guha sratai nahīm, thodaum bolai isru*

*guru hu* 11 "he ought to be the preceptor who does not hear any secret of anybody and who speaks little", *mahātmā jē sāmānya* i *mahātmā naim āgali karī i hāra karaum te paṇi tuma jē guru nī parum jānirau* 9 "Even that ordinary monk whom the preceptor has appointed to office before himself going out to preach is to be considered a preceptor", but when it is an enlargement to an object, it is placed in the beginning of the principal clause, probably to allow the subject of the principal clause and its finite verb to appear as near as possible *rājā ādesa du loka te mastakūm tūmchaum* 7 "what the king commands the people obey with respect"

(3) Adverbial Clauses These precede the principal clause *devatā nā samūha māhi indra tuma guru gaccha rahauṁ ānanda harsa kūṛala* 8, *juma abhūgīu jīva nidhāna naum pāmiraum nīm gamai tuma jīva mokṣanidhāna na pāmiraum* 80 "as an unfortunate man loses the acquisition of underground treasure, so the person does not get absolution", *dharma thikī motapana hu tau dharma lījai* 288 "if greatness can be had through religion, then religion alone is to be practised"

Emphasis *teha nām saim inaim bhari na pāmata jai pāchalai bhari iratiramta huata* 281 "he would never have got those hundreds (of calamities) had he remained dispassionate in the last birth *tisayā jīva naum e lakṣana jam tisaya sukha nāi tisai na rācaum* 290 "it is the differentiating mark of such people that they take no delight in sense-objects"

## THE MANUSCRIPT

*Note*—The Arabic numbers indicate the numbers of the Pkt *galas* of which the following MS is a transliteration

Śrī Nanna Suri sadguruhhyo namaḥ Siddhehyah svaguruhhyaśca  
namaskṛtya likhamyaham śrī upadeśamalartham balanamiva  
bodhakam

Gramthaḥ nai prarambhi namaskaraḥ kahai chai Jinavaremdra  
tirthamkara namaskaraḥ nai haum guru nai upadeśum e upadeśa tapī  
śrenī kahisu Jinavaremdraḥ kisiya chaum Imdra anai naremdra  
rujane pujita chaum Vali kisiya chaum Tribhuvanā na guru chaum

1 Śrī Adinatha viśva brahm euḍamani mukuta samana huu  
Śrī Mahavira tribhuvanā ni lakṣmī naim tilaka sarisau chai Eka  
śrī Adinatha loka naim surya samana anai el a śrī Mahavira tribhuvana  
naim locana samana 2 Tapa nau upadesa kahai chai

Varasa disa śrī Ādinathaḥ Vardhamana juna camdra śrī Mahavira  
tirthamkara cha masa ni parum cauviḥara upavasa karata chadmastha  
kali viḥara kiḍha E hihum tirthamkara nai drṣtamtum tapa nai  
visai yatna karau 3 Jai kimaḥ tribhuvana nau svamī śrī

Mahavira nica loka nam aneka paduam kiḍham viśeśum sahai isi  
loka prasiddhi huja jiva jivitavya na viṇasa nam karanahara saghala  
cantri naim e ksama 4 Upasarga ne sahasre paṇi motam  
mahī motau śrī Mahavira dharma dhyana tau ksobhivi na sakum  
maha vayu ne samuhe juna Meru pṛvata kampavi na sikum 5

Bhadra kalyanakarī vinita pamu vinaya chai jupaim prathama gana  
dhara śrī Gāutamasvamī saghala sruta juana nau dhami te artba  
janatau i humtau ascarya purita citta humtau sarva śrī Mahavira  
naum kahum sambhalai 6 Raja je adeśa du loka te mastakum

vamchaum isi parum guru jana na mukha naum bohūm be batba  
jodi sambhalvaum 7 Jima devata na samuha mahī Indra

grahā na samuha tarī na samuha mahī juna camdra juna loka mahī  
raja tima guru gaccha/rahaim ananda harsa karaka 8 Raja

Bala isium kari loka na parabhavum isi guru rahaim upama janivi  
Mahatma je samanya i mahatma naim agali kari viḥara karaum te  
paṇi timaji guru ni parum jaṇivan 9 Rupavamta tejavamta

varṭata saghala siddhamta nau japa madhura vacana gambhira

nisēta upadeśa devai tatpāra isiu nearyn guru 10 Kahi naumi  
 kahium guṇha śraivai nahim sūmva gaecha nai arthi vāstra patradika  
 nau samigrahi karu abhigrahi nau pīlanahara thoḍaumi bolu capala  
 nahim śmīta citta isiu guru hui 11 Ghana kida purum jina  
 varemdra vitaragi mokṣa nau margi disadi nai njaramara sthānaki  
 mokṣa puhutti huaḍam saghalaumi śasana acārye dhāru 12  
 Guṇavanti rāya nī beṭi Camdanabala mahi sātī sabasā ne samuho  
 loke puṭhum lage humdu tnu te ahamkara na karaim Nisēum te  
 tima pichī jam e mahāru mahima nahim e guṇa nau mahima 13  
 Ārya Camdanabala mabasatī telaji dīnā nī dikṣi rāmka mabatma  
 hrām sahanū humti asāṇa naum levarum nū vamebanū te vāsa saghali  
 mabī satī naim 14 Sau varasa nī dikṣi mahāsati naim aja nau  
 dikṣi mabhatma samham ūṭhivai vīndivai nāmāskarivai vinayum  
 te puṇṇa hui 15 Dharma purusa gaṇadhara thūki ūpanau  
 Tīrthamkara updisi Dharma mahi purusa vaḍau ajāṇa loka i mahi  
 thūkura purusa loka mahi uttama dharma sūm kahū 16  
 Purvum Varuṇa nagarum Sambadhana rāyanam rupavanti kanyā  
 nūm sahasā jibajheraum hūm 17 Taubai tehe kavye te  
 rajyalakṣmī vipasatī nī rasi ekama Aṅgavira putrum garbhī rihum  
 humtam rasi 18 Tha loka mahi rajapuruse strī gharū mibi  
 thūki saghalautā i ghara naun sara lijai jīṇi ghari purusa nathi 19  
 Aacaram loka hraum gharai jayavivam sūm puṇa atma sisumjā  
 bhalaum, ihum Bharatacakravartī Prasannacandira rājī dīṣṭamta  
 20 Asamiyama ne sthānake rahatī rahum vesa i apramaṇa  
 vesa palāṭi purusa naum saitaum humtrum vesa kisum na maraum  
 21 Dharma hraum vesa rasi, haum dikṣi chaum vesum karī  
 isum śamkū, namargi paḍata hraum vesa rasi jima rija loka nūm  
 rasi 22 Ātma juna śubha bhavi athavā aśubha bhavi rihū  
 isum atma jī jīnā, dharma atmasakṣi, te vivekū atma tima  
 jī karai jima atma naim sūkhavaha hui 23 Jīṇam jīṇam  
 samayī jīṇa jīṇam jīṇam bhavi varitai te jiva tīṇam 2 samayī  
 ruḍaum athavā paḍūm karmā bīndhā 24 Jai alaukīrum  
 dharma kuta tau Bīhūbali tīḍhi tapa vae karī sedā pamī dū humtau  
 varasa disa nūdhira humtru tima duḥkha nī pūmata 25  
 Aparī buddhi nū samkalpū cūtavūm chāi jīṇam apī i mīnasum  
 rācūm chāi jīṇam chāi sisvum guru nī upadeśa pāsī paralokahita  
 kumā lijai 26 Stāḍha apānamataū kṛtaghni vinayarahita  
 cūravūm apāpāpūm prīṣāṇai guru pratum namai nahim e dhujana  
 nūm mūḍā isiu jīvaloka i mīlī apavīdā pamī 27 Ketāḍika  
 atpuruṣa Sānītkumārī cakravartī nī parum tīḍai lūḷaum jela

karanatau deha nai visai ksarum ksarum hani isium devatne teharam  
kahum 28 Lavasattima vimanavasi pancama anuttara  
vimanavasi i deva jai cyavam tau samsara mahi citavitaum  
thalataum sium śisvataum 29 Te sukha kima kahu jeha  
sukha rahum ghanai i kahum duhkha asrayai anai je sukha marana  
nai chehadai samsara bhamva naum karana hui 30 Koeka  
jiva updesane sahasre bujhavitaum humtau pratibhoda na pamaim  
jima Brahmadata cakravarti anai Udayi raji nai maranahara jima  
31 Hathia na kana ni parum camela rajyalaksmuni anachamdi  
humtum apana karma rupia karcara nai purum bharia jiva narikum  
padaim 32 Jiva tanam isiam papicaritra boli na sikum jima  
kunaekum bhilum śri Mahavira kankali puchium he bhagavan je  
te te teha ji bhagavanita kahaimchum tujharum ehaji utari te  
tehai je tahara citti mahi chai 33 Urvati hrami sici parum  
apana dosa padivaji nai Camdanabala ne page padiyam humtam  
kevala jnaaa upanaum 34 Kisum ima boli saku jam luvadam  
nai kali saraga dharmi vartatai koi jiva kasaya rahita pani je atihim  
anera ne durvacane dipavya kasaya upasamvati te muni janivau  
35 Kadua lasaya rupia viksa nam phula phala be virasi  
kaduam kupiu humtau anera nai piduum citavai te phula anai papa  
karai te phala 36 Koeka chata bhoga chamdai, koeka anchata  
i vamchai koeka anera nam drstamtum chamdai jima Jambu  
svami bhoga chamdatau desi Prahavam chamdya 37 Gidha  
raudra i jiva pradhana dharma nai prahavam pratibodha pimiya  
disaum jima te Cilatiputra Sumsuma na drstamti mahi pratibodha  
pamiu 38 Damdhana kumarum pita śri Krsna nai ghari tima  
phali phulu humtai tarasa bhukha maya rahita niramtara tima sahi  
jima saphala hui 39 Mahatma hrum ruda ghara nai visai ruda  
avasa nai visai ruda vana nai visai adhikara nahum dharmakarya  
nai visai adhikara 40 Te sadhu mahatma jima desa anai harsa  
nai visai tima atavi mahi mahabhayi pani śarira ni pida siham  
pani asujhataum na lum 41 Skandasuri na śisya ghanum  
pilata huta kupiya nahum jani cantha moksapadartha nam karani  
panam ksama rahasya chai jehe isi huta je samaim te jana hum  
42 Vitaraga nam vacana nai sambhahvai kajagara i ana chaim  
jeha nam tatha jani samsara nau raudra parinama chai jehe isya  
mahatma jai kimai isi parum vana nam kidham khamaim tau ihm  
sium ascarya 43 Ihm dharma nai vicari kula motaum nahum  
Harikesabala Matamgarusi naum sium kula hutum tapum kari  
avarjjiya humta deva i jeha nam sevaim 44 Ehaji jiva deva

hūi anai nirakī i hūi kida kpmi thū anu patangia pramukha  
tirjaincapapauni paṇi pama, athava e jiva manuṣya thū rupa  
vanta anai kurupa, sukhi anu dukkhi raja thū anai ramika thū  
chaji jiva caṇḍala anu veda nau jana brahmana thai svanu ghara  
nu dhani anu dāsa paṇi thai Pujya anu nimḍya paṇi thai mrdhana  
nnai dhnnavanta thū 15 6 Iṇuṃsaṃsari kiṃ niscaya nalam

apana karmma ni racana sarisi kidhi cesta chai jinnuṃ navaṇṇa  
rupaṇa chaimi jeha taya isū jiva naṭṭa i ni pama varttai 17

Vavariṣṣami dhana ni samūha ni koḍi sū sithum gane pūri kanya  
nai viṣai lobha na pama bya i caritṭa nam e nirlobhapapaṇuṃ  
jijivaṇuṃ 48 Bhala muni amteṇa nigare katike vahane

pradhina dravya bhāndire aneka prakari kama bhoge nimmṭṭa  
i hut i etah vastu na vamehānu 49 Avayva naum chediṇuṃ

bheda svajana sūmi jūjū thūvaṇuṃ vyasana apad i vyasa kleṣa kaṣṭa  
hāva vivada viḍḍhāṇḍi maraṇa dharmma thūki cūkiṇuṃ nraṭi  
mananau ūdega dhana thūki e sarva hūm 50 Dosa nuu sava

naum mūlagāṇuṃ jala pūva ruṣṣāre varjuṇ anartha naum kīraṇa  
vaṇuṃ Jai isūm dhana he siva tūni vahāni tau nirarthaḥa kiṇu  
tapa karuṃ 51 Vadha bhūdhana maraṇuṃ sehaṇ kadra

thana ketaliekā parigrahi natlu tau ni parigraha jī karm tnu mahitni  
nau dharmma niscum viḍḍanibana 52 Namdisaṇa tapaṇuṃ sūm

kula hutaṇuṃ jai rudaiṇ ncarivaṇuṃ kari Vasudeva isū pamaṇuṃ vistirṇa  
vadaya vaṇṣa tṇau pitamāha hū Vidyādhari tathā hāra salita  
raya ni beṭṭe ekaḥa ni sparḍhūm tadak i jai Vasudeva vichu te

tapa naum phala 53-4 Bala salita Raula viraṇuṃ Gayasukun a  
hūm apapaṇi mastakī baluṇ hūntaṇuṃ tima karm kidhi jūm moka

pūrtai 55 Raya tanai kuli upana jaramaraṇa garbhā i  
thūki bhāni isīvi sādhu dāsa nā dāsa nica i tapaṇuṃ sava sām

56 Kulina pāhilaṇuṃ namuṇ akulina puruṣa nā nūm  
jūm Iṇuṃ sāsani cakravartī nūni sīgha mahitni nūm paluṇuṃ

nūnuṃ jūnate cakravartī sādhu teha dihiḍi nāi dikḍuṃ sūmāva  
mahitniṇuṃ nisthuraṇuṃ bolaviṇ paṇi tūhā nā kupiṇ namuṇ  
anu sūmāva glāpa gūṇa isū bhūti i gūṇuṃ kari nānu 57 8

Te dhāva te sādhu te hūm namāskara hū je dāsa akirā thūki  
nīvartī hūnta sādghāra sūmāna vrata acāruṃ jūm sī Stūla

lhadra muni 59 Sādhu mahitni vāva tana sīgā nā  
pamjara sarisi loka etā jana nū vīva vartitā taparūpi pamjara nū  
vīva tikṇa sādgha nā pamjara mhi pamjara ghāti i sīha ni pamaṇuṃ  
vāsuṇuṃ isū bhāva jīhā sīha pajara hūm tūm rava nā subhāsa  
cūm gāmi jiva vipāsa sīha sūmā i hāthāra ūgāmaṇuṃ te dāsa

siba bhata pamjari mahi rahaum tima sadhu savihum pase visaye  
kari aneka jiva kadartbana pamata desi visayasadga naum agamya  
tapa rupiya pamjara mahi vasam 60 Je guru naum vacana  
apramana karai anai je guru nau upadesa na lum te pachai tima seda  
pamai jima upakosa nai gbari tapasvi 61 Mota vrata rupiu

parvata teba nau bhara upadiva atihum udyamapara siha guphavasi  
muni hraum strijana nai melavai yatipanaum bibum pare gayaum  
tivarum te desa virati nahum anai sarvavirati pani nahu 62

Jai kausagga karai jai mauna dharai jai mathaum mumdava vakalam  
pahirai tapa karai pani jai mathuna prartbai tau mujba hraum  
brahma i na gamam 63 Sistra naum bhanivaum gunivaum

tau pramana atmi janu tau pramana jai kusamsargi padu preru  
ilparthu i humtau akrtiya na karaim 64 Guru na carana agah  
saghlam salarupa papa pragata karatau mahatmapanaum pamai  
asuddhi na dhani nu guna ni sreni na vadham tetali rabai 65

Jai gure dul kara nau karanahara isu sacau mahatma Sthulabhadra  
kahu tau arya Sambhutavijaya ne sisye kami na khamium 66

Jai koeka karma nai upsanium kari sadacara humtau bhalau ima  
loke prasamsu tau aneru dharma janatau humtau matsara kami vahai  
67 Apari caritra nai visai drdha gune bhari isu yati ni

prasamsa je na samsahai te parabhavi hupau thai jima Mahapitha  
anai Pitha rusi 68 Anera nau avnavada holai atha nada nai  
vistarivai sadai rai karai parai laksmum dajhai kasaya nau dhani  
ima sada dubkhi 69 Vigraha jhujha vivada vacanakalaha

teha upari alihulasa chai jeha naum kula camdradika ganagaccha  
samgha caturvidha tehe bahari kidhau chai isiya hraum devaloki  
devasibha mahi praveer nathi te man kilusnu deva thai isu bbava  
70 Jai aneru koeka loka vyavaharum varjum papa karai

bijau loi je teba naum papa pragata karai te anera nai dukkhum  
dukhu thai 71 E pamca bola atihum ujama karata i mabatma  
namu thilau karaim apuni stuti i aneri ni namda 2 jibha 3 upastha  
sparsanendriya 4 kasaya 5 72 Anera na dosa bolivai buddhi chai

jebi ni isu jehejehe vacane kari aneri naum dusanadu te tisya i dosa  
parabhavi pamai eha karipa anera na avnavada nau bolanahara  
desi i yuktai nabim 73 Ghaddha namam nahum guru na

chudra na desanahara guru na dosa bolaim apai buddhum calaim  
capala namka risala chva sisya guru naum udega na karanahara 74

Jeta sisya hraum guru upari bhakti seva nahum anai habumana  
untaramgi priti nahum e puja isum gaurava nahum Ija nahum  
sueha nahum teha hraum gurukulavasam sium 75 Sikha

dyatuu risāvai, vīru hūtau hiyumu kari krodha vahru, kisum  
 kija na karaun, guru hrum te āla nmartha kahū, paṇi te śiṣya nahūn  
 . 76 Urvillaṇa dosa nai pragṛta karivai lajāvivaum, vacane  
 kari dosanum kahivaum, parabhava nūm karivaum, ghaṇaun ka-  
 vaum, duhubhamehun karkaśa vacana num bolivum, che guru atha  
 aneri ne kidhe satvuru āgilā śādicāra muni mukha rāga na bhedum,  
 kāmuhā na thūm . 77 Je ahankīra nī dhanī samudra nī  
 parum gambhīra teha i sādhu anerā hrami parābhava anu vīyāvaum  
 suha puṇya dukha pīpa teha nī kṣara nu artha na karum . 78  
 Mauṇī namatā nihupahāvi nury ipīra, hūśidava hasivum kari anerā  
 naim avahivaum tīpam rahita, vakathūm mūkyi, isyā sadhu  
 apapūchyā hūmti asambuddha atighaṇum na bolam . 79  
 Madhuraum dīhaum thoḍaum, kāji padu ahankīrahita, aṇato-  
 chaḍaum pūhūm buddhūm vicārum, je dharmā sahita mahīm,  
 isum bolam . 80 Tāmali tīpasum śīthi sahasra varasa triṇi  
 sātām ekavīsavira pīṇum dhoi nai āhāra letaiu tapa kidhūm  
 paṇi ṇnūna tīpa cha bhaṇi alpaphala ṇi hūm . 81 Cha jivam  
 kāya nī haṇapahāra vah hūmā nūu śīstra upadivum isyā ajnana  
 tapasyā hrami ghaṇai tīpakasūm thoḍaum ji phala hui . 82  
 Jñanamum jivum cha tīsum śīcaum śāndeharāhita sarā prīcham  
 tu jivavacana mīrga nū jāṇa ghaṇi loka nām ghaṇim kidhūm sūm  
 . 83 . . . Je jecha nu huyai vasai te teha hrum bhalau kahru va  
 ghuṇi mā ūpaṇā bāhika nam savikaha nam sukhahetu anu āṇau  
 minai . 84 Mani suvarṇa ratna dhane ghari bhari hutai śali  
 bhadrā mīharai paṇi anerū thākura chaṇi mā cūntavi vīśa nī  
 icchārahita hū . 85 . Je tapa samyama na karum mīcūm te  
 puruṣa sarīśi hītha pagi isivā avayave kari ūpanasariśi puruṣa tīpam  
 dāśapapaum pīnam . 86 . Surūpi sukumali sukha nam vogva  
 Śīhbbadrum aneka tapa ne vīśe kari āṇau deha tūma śōu juna  
 āpanai ghari nī ulāsu . . 87 Avanti Sukumāli malī rīci nam  
 caritra duhikara anu romāmeṇa nam karaphīra, prasiddha ipīnu  
 deha tūma chāndhu e āśarya . 88 Jīva anerū śarīra anerūm  
 isī bhūvanūm chūndūm deha rūpūm ghara isī śādicāra sadhu  
 dharmā nai arthi sarā chūndu . Ekamānu jiva cha diva nī  
 dīkē pīnu hutau moksa na pīnam tūhū mīcūm vāmānīka deṇa  
 thū . . 89-90 . . Mastaki nīlī vīdhra nu vīṇivai Metarva bhāg-  
 vānta tūm ānū nimikā, paṇi tūhai te rucīśa mānuṇ kari kīpū  
 nahūm . . 91 . Koeka mīhīnī namī śūkadūm kari bāmā sara jāi,  
 anai koeka vīṇasālu kari tāchā koeka stavai koeka mīhū malā  
 rīśīva te saghalūm ūpari śāntatī ji hūm . 92 Guru vīcana



siddhata shagiri na uttama sisyam hram kalyana hau vayara  
 celan vacanadesum isium guru nam vacana tehe vicarum nahim  
 adarum ji 93 Amgule kari sarpanavi athava e sapra na  
 damtasamuha gami isium guru nam vacana icchamti vamchi  
 isium kahi sisyum te karya tatkala karivaum ji jeha bhani yuktaum  
 ayuktaum guru ji janaim 94 Karana na jana guru kivaraim  
 kala lagi naim dhaulau kahaim sisyum te vacana timaji saddahi  
 vaum tiham karanum huvaum ima cimtavivaum 95 Je  
 bhavum kari nirmalacitta hutau guru nam vacana padivajai teha  
 nai te guruvacana usadha ni parum pijataum susa nam karan hui  
 96 Guru ni anuvartana karaim sanukula vinita ghanu ksama  
 na dhanu sada guru naim bhaktivamta vasa mahi rahaim guru nam  
 pasumi na mumka susahajika isiya sisya dhaaya bhala 97  
 Gunavanita sisya hram jivatam ihaloki jasa hui muma putum  
 kirti hui paraloki dharma sugati hui nurguna sisya hram jivatam  
 ajara muam akirti anai adharma durgati hui 98 Je Datta  
 ni parum amhe niratichara dharma na dhanu e tisiu nahim isi vima  
 samum vadapani athava milanapanam ekaim ksetri rahitam guru  
 naim vahelaim teha i kusisya kahu 99 Sunaksatra maharisi  
 na sarissu guru upari amtaranga sneha kahi nau hui jnam jivitavya  
 tyajum pani guru nau parabhava na sahu 100 Pachila bhava  
 ne punye pretiya jnanadika laksmi nam sthanaka avatai bhavi  
 haupahara kalyana chaim jeha naim isia bhavya jiva devata para  
 matma ni buddhum guru naim sevaim 101 Guru ghanam  
 sukha nam lasa teha na denahara dukkha saya thuki mumkavanahara  
 e samdeha rahita nam arthi Kesi ganadhara guru anai Pradesi  
 raja s sya te biha i drstata 102 Pradesi rajum tima narakagati  
 jaiya yogya kammi kidhai humtai jam deva nam vimina pamum  
 te guru nai prabhavum 103 Dharmamaya ati bhalam boliva  
 nam kari a anai guna tehe sahita isie vacane sisya nam mana palha  
 latau humtau guru s sya naim sisa du 104 Uramini nagarum  
 kalik icaryum Dattaraya agali jivitavya pana kari udi apanai abhi  
 prayum srira i chamdum pani papamaya vacana na bolum 105  
 Sutra tau kudum artha tau pragata sacaum dharma anakhatu  
 hutau avatai bhavi dharma nam pumvaum hrai jima bhagavanta  
 Sri Mahavira hram ekaim asatya vacaum vistara jaramarupru  
 smudra hui 106 Dav bhava nam desadivum roivum para  
 stri na hava bhava bhaya rajadika tru isie jivitavya na vinas ne  
 karipahare sanukula pratikula upsarge sadhu maraim paqi vrata nau  
 bhara viradham nahim 107 apaanam hita tapa samjima

sev itau hūntau anai dīnabahuṃnā idikūni apān i hut i n i acarayaḥara  
 nūm prisaṃsatāu jiva sugatī pūmai jima sutahira n i dana nau pra  
 sūnsanahara Hariṃpatu anī Balīdeva e trippu paṇcamai devaloka  
 puhut i 108 Purvīm Purāṇa śreṣṭhīm atī dohūḥum ghaṇi  
 kila hgu jūm te kaṣṭa kalhūm jai te kaṣṭa dīvāpārī hutāu īqām  
 jūm sūmī rahīm karita tū saphala hūta 109 Kīraṇūm  
 ekūm sthānaki rahīm hūtaū atīh udvānūm karī vatna karīvūm  
 jūm te Sīgūmāsurī vādī tūpūm kili ekām ksetrī rāhat i saprībhīva  
 hūa 110 Nīhkarāna ekāntūm ekā ksetrī n i rāhāyāhīrī ghārī  
 anai ghārīṣūṇa nū vīṣū jai maharāṇū e īṣūm bhāvā karūm te vīlī  
 va lī papa krodhā mīm idikā doṣa tēhā nū melāvū kīma nāhīm pādīṣūm  
 jī 111 Jīva āṇvīnīṣī nāi ghārī nū ghārī vibhāga nūm  
 jīhīvūm vādīkoṭṭī nūm karīvūm kīma hūm tū avī īṣūm  
 vīṣū te ekā jīvā nīkīvī chedī nū yātī tūmā avīṣī nū mārī  
 pādīvī 112 Nīrūmāhī ī yātī hīrūm thodāu ī ghaṣṭhā nū  
 jīrīvīvī pīpā hīgīdī jūm te Vāṇṭrī īṣū nūmūm rīṣīvārā  
 Cāṇḍapradīvota rājūm hāṣū 113 Strī nūm āvelūm  
 upīṣṭrāvī āvīvūm vīṣūmīhō strī nū vīṣīvī nēhō strī nū  
 sūehā rāvīvī āṇvīvī strī sūmī sarāga vātā nūmī karīvūm sāvīvī  
 strī sūmī sāvī anai ghārī nī ālocī nūm karīvūm etīlī lōh  
 vātī nūm tapīṣīlī anai vrata phedāū 114 Vyōṭīṣā grāhā mī  
 vātī nūmīṭṭrī hōrāṣṭrā āṣṭrī mīpūmūkhā kāṇṭūka nīṣīlīā nē  
 sthīnē grāhā nūmī sūmūkūlā karīvūm āḍṣī devatādīkā nū  
 bhūkūmūmēhūmī rīṣīdī nūmīkarīvūm etīlī nū karīvī karīvīvī  
 ānūmōdīvī mahātīnī nūmī tapī nū kīṣīvā hūm 115 Jūmā jūmā  
 jvōṭīṣādīkā nūmī sāmīāmdhā karīvī tūmā tūmā kīṣīvī kīṣīvī āḍīkā  
 prāvīṭṭī hūm thodāū sūṇṇā ghāṇāu thāi pīchāi te sūṇṇā nū karīvā  
 hīrī gūrē vīṣṭrāū hūmīṭṭrā sūsthāpāpūm nā pāmīnī 116 Jē  
 mīhātūmī uttārā gūnā āhīrāsūddhīpūmūkhā elūmūdū tīlī dīlī  
 kīlūm mīlīgūnā mahāvīṣṭrī jūmī chūmījāi jūmā jūmā pāmīdī karīvī  
 tūmā tūmā kīṣīvīvī gūrī thūkī cūkāvū 117 Jātāpūmūm dīrī  
 mīnū thīnā pīhīvājī sāvārī nū vīṣṭrūmī dīlīhāpāpūm nā mīmīkūm  
 te upāṣṭrūmī kīyā sūlūm jūmā Cūṇṇāṣṭrāṣṭrā rājūmī sādīhūm  
 118 Tīlīlī tīpī līhūkhā tārīṣī āṣṭrāṣṭrā līlūmī īṣū upāṣṭrā  
 jīrīlīā kīṣīvī upāṣṭrā etāṣūm jē sālīvī tēhā nūmī dīrīnī anai jē  
 mīcālā cītā te tapī āṣṭrā 119 Fīṣṭrāṣṭrā nū dīrīnī jūpātī  
 pīlīā tīlī dīrīnī nū vīṣṭrī nīcālā hūmī mahātīnī nūmī kīlīvūm  
 kīṣūmī Itāṇī āhīkārī Kāmāṣṭrā nū āpālīrīnī Sīgārīcāmīlī  
 sūmīdīṣṭrāntā 120 Kāmā kīvīvī vākī pīlīvīvī thāṣṭrā devī  
 vīṣṭrā lāṣṭrī sārīpī rīkīṣṭrā nūmī āṣṭrāṣṭrā nū upāṣṭrāge tapā nā gūrī

thiki cūkavi na saku 121 Ketālā aviveki jiva visaya anabho  
 gavata i ajāniva tau narakagatim padum, ūjanum loka ūpari kupiu  
 ahāra nau vanchanahara rāmka teha ni parum 122 Guru  
 kahaim chaum bhavya jiva pratim, he jñānādika guṇa nā āgara  
 bhava ne lāse duhprapa janma jara marana rūpiā samudra nā ūtāra-  
 hara vitaraga na vacana nai visai ksana i pramada ma karisi 123  
 E jiva jam sācaum dharma na lūhaim lahī nai jam moksābhilāsa na  
 pamaim anai visaya sukha nai visai asakta thāi, te rāga dvesa naum  
 dusana' 124 Teha karani, ghanā guṇa na nasavanahara  
 samyaktvacaritra nā guṇa na vināsanahara papi rāgadvesa nai vasi  
 na avivaum 125 Samartha i vajari gādhau i dūh-viu hūmtau  
 te anartha na karaim jam e hiha i rāga anai dvesa anajitā hūmtā  
 karaim 126 E rāga dvesa iha loki kasta anai apajasa anai  
 guṇa nau vināsa karaim, para loki sayara nam mana nam duhkha  
 ūpam 127 Aho uttamo, jou e dhig nimdya akāṇ jam ragadvese  
 kari ghaṇaum anai kadūu paḍūu jeha nau rasavipāka isum phala  
 pamai, e jiva isum jānatau i hūmtau rāgadvesa naum kārana teha  
 ji akaja sevai 128 Jai jaga mahu rāgadvesa na huta, tau kūna  
 duhkha pamata, athava piyare sukhe kari kahī naim aścarya huta,  
 athava kuna moksa na pamata 129 Ahamkari, guru nai  
 ūparathau anarthum pūriu, mārgi na calaim te locādika kasta nau  
 samuha phoka karai, jima Gosalau 130 Vacani kari kalaha  
 naum karivaum, āpanapa anai anerā naim krodha naum ūpajāvivaum,  
 ghayī naum karivaum, rajakuli jāivaum, isum sahaja chai jehi  
 naum isiu jiva sada risaim pūriu hūmtau phoka caritra palai 130  
 Jima vacana nau davānala prajvaliu hūmtau utavalau 2 ksana matrum  
 vana balai, ima kasāya nau parinama pamu jiva tapa anai cāritra balai  
 131 Kasāya nai gadhai halui parnāmaviseśum kari kahia thiki  
 vali adhikau athava uchau tapa nau ksaya hui, tauhai vyavahara  
 matrum vicilā vaha nā madhyama parinama aśrayi bādara vṛttum  
 ksaya nūm svarupa bihum gathāe kari isum kahū 132 Kathora  
 gali nai vacanum asa divasa naum tapasamyama nīngamai, adhiksepa  
 jati na kula nā marma prakasa tau māsa divasa naum tapa hanai,  
 sapī detau varasa disa naum tapa hanai, lakadai lohadaī ghāya  
 karatau hūmtau jamarā naum tapa nīngamai, athava agla naum  
 jivitavya chedai tau jamarā naum tapasamjama haninai navaum  
 pāpa karma samcai jurum pāpa karmum jiva pramadabahula hūmtau  
 samsari bhamai 133-4 Śapa nūm devaum, āngulum kari  
 nirbharchivaum, doradādike pidivaum, parabhava nimdivum,  
 etala bola paraloka nā jīṇa mum Dīdhīprahari mahātmā nī parum

saham 135 Haumi inam hanu teha bhavi valatam mahitnā  
 teha nam bhavam nahim, śāpa dīdhai hūmta valatam śāpa na dum,  
 mīriti i hūmtā Sahasramalla vati ni parām sahām . 136  
 Pachulī bhava ne karme nūpīvī kumānasa nī nūkhā rūpī dhanusa  
 thūki nikalyā vacana rūpī bāna ksama rūpīnam sōdānam valatām  
 mahatīna nam te na ligī, na lāgēnu na ligam 137 Ramka  
 śvāna pahaqum āhānu hūmta pīśāpai ji dāsvī vachai paṇi  
 linikhanalāra nī karaṇvāra nī karām, anai sūha bīpa pumī nai  
 bīpa kupaum linikhuam uma bīpa nī utpatti joi, anai bīpa nī nam  
 khaṇṇāra sīmhan jāi 138 Pūrvidā bhava mami tūma rūdānam  
 karma kāma nī kidhānam, jūma karmam kōri mujha nam samarttha  
 i pīdai nahim, luvāqam ksumam athava kahi ūpari krodha karām,  
 dhura purusa uma vicāri vahala nī thām 139 Skanda kumara  
 hram mahātīnā thavā pūthum pitā Kanakaketu rājā snehūm ūjalaum  
 chātri dharavai tuhai te Skandakumāra vati sagā ne sneha pise  
 bandhinam nahim 140 Vibīpa nau sneha gīdhan, teha  
 pūhām chorū nau sneha gīdherau, teha thūki bhīrvadika valbam  
 nam sneha atilum gīdherau, e sneha vimisita gahva chāi teha  
 bhānī atilum dharava ūpari tarase mahātīne e sneha chāmḍu  
 141 Parām īrtia nī ajīva nam sagā loka nī sneha nam sambandha  
 hūi, paṇi samsāra nā antya svabhāva nau niścayī teha nī jana  
 nam savīhām ūpari sarisām citta . 142 Vibīpa bhū kalitra  
 beṣū nutra svajana e ihā loka ji ghanī bhava anai mana nam duhkha  
 karām 143 Mitā āpavī buddham citivī kaji anasīhatai  
 putra nam anartha karī jūma Culmī mītīnu Brahmadattī beta  
 nam anartha cīntavī 144 Pitā Kanakaketu rājā rājya  
 nai vasi tarasū hūmta putra hram saghalam anigopungā nam  
 chedivam kadarthavam pavīnam kidhām 145 Visavaśukha  
 nī rīga nai vasi hūmta rāudrapānam lathiyā lei bhāi i bhāi nam  
 mārā jūnte Bhīratesvara cakravartī Bīhubhī bhāi nam hūma  
 nai arthī cakravatna lei dhīvā 146 Kalātri paṇi pūnca  
 undivā nī vikāra ne dose nahi hutī patipāpa bhārtīra nam mīvanam  
 karī jūma Sūrvakantī rīnam te Prideśī rājī bhārtīra tūma vasa dei  
 mīrīn 147 Jūma īpavī amga thūki ūpānam Kōmī rājūm  
 kṣāvika samyaktva bhāṇi mokṣasāukhya nai visaya ūtavalā putra  
 Kōmī valhām chāi jehā nam nam Śreṇika rājī ksavi pūmḍa vīvīnu  
 . 149 Lobhā apavī kārva nai vasa ūtavalī nutra āpānam  
 kījī karī vavāri thām jūma Candragupta rājī nai gurūm Cīpākva  
 mūmhatām āpānu nutra Parvāta rājī mīrīnu 150 Svajana  
 paṇi āpavī kaji vilādatī hūmtaī Kāśikānam karī niśthura anai

parusa vacanī karkaśa thām juma Pharasurama nau kīdhau sāta vāra  
 ksatriya nau anī Subhūma nau kīdhau ekavīsa vāra brāhmana nau  
 ksaya hūu 151 Niramtara khalā muni kutumba ghara āpanām  
 sukha saga anērā loka nai visai anaādhārūm vihāra karaim juma  
 bhagavanta ēri ārya Mahāgiri 152 Rūḍai rūpum utkāṭa  
 yāuvanam guṇavanta kanyae sukhe ghara nī lakṣmīm suvihita sādhu  
 lobhi na jaim, thām ēri Jambusvāmī e dṛṣṭīm 153 Moṭai  
 kulī ūpanā rājāna nā kula naum mukṭa samāna isiyā 1 bhala mahātmā  
 ghaṇa desa kula na yatī jana mahātmā nā samghaṭṭa parasparum  
 śikṣa naum devaum athavā sāmkaḍai upāśrayī rahivūm sahaum  
 Metha kumara nī parum 154 Parasparum samkoca sukha  
 thodaum bhūsatarasum karī sayara nī pīdā sārana kāja kariva nūm  
 samkharivaum, vārana pramāda karatām varivaum, kahu anakīdhai  
 madhura kathina vacane sīsa naum devaum gurujana naim vasivartī  
 panaum usasa nāsasa ṭālī bijaum kamī kāja guru anapūchum karavā  
 na lahhaim, gaccha māhi etalam dohilam 155 Ekala naim  
 dharma kīham tau hui, āpana mana nai abhiprāyūm hūmdiva nan  
 huddhi nau prasara chai jeha naim asasīā bhānī ekalau sium kāja  
 karai, athava akāja kuma chāmḍai 156 Ekalā naim navā  
 sutra artha naum pīmivaum samdeha padu pūchivaum, pramādi  
 padiyam prerivaum, vinaya veāvacca nūm karivaum maraṇa nai  
 amtoi āradhana kīhām tau hui 157 Ekalau nirdosa āhara  
 nūm levaum ullamghai, nurbhayapanam asūjhataum 1 viharai, ekala  
 naum asatī strī tau sādā bhaya, akāja karanabhāra hui tauhai ghanā  
 mahī lajaim karī na sahaum 158 Vādī nīti laghu nīti pittum  
 mūrchedī lagai vayuvikara visūcīkāḍike vihvala kīdhau pāṇī nai  
 thāmadaī vyagra hatha hūtan ekalau jī te paṇī naum bhājana lāmsai  
 tau atma samyama virāadhanā hui, athavā tinum bhajani līdhai  
 uccaradīka karai tau śāsana naum hinapanum karai 159  
 Ekaim divasum ghanā rūḍā paḍūā jiva na parināmī hum, ekalau  
 paḍūi parinamum parinamū hūmtau jī kamī kārana lei nai samjama  
 chāmḍai 160 Ekākīpanaum saghale tīrthamkare nisedhūm,  
 te ekakī deśī bija jiva pramādi paḍaim e anavastha dosa hui, sthavira  
 kalpa nau acāra bhajai, hu isum vicarū, gadhau 1 sāvadhāna ekalau  
 thodaī kalum tapasamjama hanai 161 Varamganā, aparinīti  
 motī lanya, jeha nau bhartara videsī gayau hui te, bālaramḍa,  
 pasamḍaroha, masavāsini pramukha asatī, vāhugī pramukha navayāu  
 vana dosā nī bhāryā desanahara naum rūḍa parinama naum ṭalanahara  
 udāra rupa chai jeha naum isī je strī dīthi hūti mana mohai, atma  
 naum bita cimtavatā sādhu e saghah strī vegalī chāmḍaim 162-3

Sanyaktvadhari : siddhanta nau jana : atihum visaya riga nam je  
 sukha teha nu vasi humtau samsara nu samkati paisai, tau guru  
 kahaim chaim he sisya upaim adhikari tujha rahaim Satyaki vidyadhara  
 nau drstaita 164 Bhali caritrai nam vastridike kari puja  
 jruum : vanidivau gupa nuni stavivau samlium nshivau etala  
 nai vasi ekamantu jiva palidum hamlium karma dhuluum karai  
 si kropa mahatma ni pruum jima si kropa maharjuni adlara  
 srisya mahatma nam vandium detum satama : narak jogum  
 karma tili trija narak jogum kilihaum nraum kasyika sanyaktia  
 upajium 165 Malatma nam samliu jruu gupa nai stavivai  
 namaskarivai : srisya mitalha tanu puchivai ghara kili namu  
 uj rjuum asubha karma krapu virahum thi 166 Ketala  
 nra alavabhava dharinvamita atihum srisya jiva nam soliamari  
 lila sisya garujana hram samvega upajivaim jima nava diksita  
 sisvum Camdarudra guru nam samvega upajivum 167 Jiva ni  
 luddhum hihili nu lagnahara koeka kuguru bhale sisye pravarum  
 ni Vijayasuri ne sisve suhara mahi dithau kuma suara kale liliu  
 pravarum isum svapna tehe dithum 168 Svayamaramamdipi  
 ave hute pachi : lila ne sisye Rijane te Angiramaridika guru nu  
 jiva visami samsara rupi samudra mahi bhamtau bharmu bhariu  
 iradatau umta thryu dithau 169 Samsara rupi sadaim  
 lhumda sura sumina jiva samsara mahi devaloka moksa thiki vami  
 vami na cistavaim anaim ketala balikarmu jiva suhara nu prati  
 lolum Puspaculi ragi ni prum bjhium 170 Je sidhu  
 cheluli kili pūraum taparajuma sevai te Annikaputra Suri ni prum  
 tloji kili mahi upajium kya : dhai 171 Sukhu jiva tima  
 bhoga na el undu jima dul kluu chamjai e sotum Cikanu karmum  
 vj ipu humtau sukhu anu duhkhlu eka bhoga na chamdum ihm  
 l dukarum upaum ji krapa sukhdulhka krapa nam 172  
 Iura cokra irti ex : jau parigraha krapa mahi chamdai tima al h gu  
 kuludhi dramaka bhicari bhica migit : nam gaparum chandi na  
 ekum 173 Kiji Citiputra nu deha : lali ni prum  
 kidlu papi tuihai tigrum Citiputrum teha kidi uj iri tlojum :  
 manrau dvesa na calivum na kidru 174 Je vati pr va jate  
 kidi : nam padum na vimeham te nil papi vati aneri mot : jiva  
 nam kuma paliduri karai 175 Vitaru na miga na  
 ajara prara ni lepatha isya ghara na karapahara nam papa nam  
 phala narak lika jinati vati paduri na karai 176 Jiva  
 n m t jivum : nam kedi kalavika nūm devaum parak : dhana  
 : am : olavavum ita l ka eka vati kiliha nu sarva prakaram thodau

udaya vyavaharamatrum dasagunan hui 177 Gadhai dvesi  
 humtai te vadhadika nau udaya sayagunau lasagunau kodigunau  
 kodakodigunau eha thiki adhiku pani asamkhyatagunau hui  
 178 Ketala ajanai inaim arthi isium tribhuvana naim acherabhuta  
 sotaum alamhana avastamha in atigrahe anasedium sayara chai  
 jeha naum isi bhagavanti Marudeva svamini jima muktum puhuti  
 tima amhe jasium isium avalambana na levaum 179 Kami  
 vrsabhadika vastu kunum eka ksetri kunum eki kah eka jiva karma  
 nau ksaya ksayopasama isi labdhum kisa eka sarisa padartha vrsabha  
 dika naim jnapanadika tehe kari pratyekahuddha hum isi a pratyeka  
 buddha pana na labha pusrvabhuta guru na upadesa pasai kami eka  
 vairagya naum karana desi je apahani pratibodha pamum te pratyeka  
 buddha kahum te in cauvisum cyari hua Kalimgadesi karakamdu  
 raja naim vrsabha thiki pratibodha pumcaladesi Dvimukha raja  
 naum thambha thili pratibodha upanau Videhadesi Nemiraya naim  
 stri na kamkana thili pratibodha upanau Gandharadesi Nagati  
 raja naim amba thiki pratibodha upanau 179 Jima ahagi  
 jana mdhana naum pamivum vamchatau humtau teha nai levai  
 udyama anakaratau loka mahi ladhaum i mdhana nimgunai tima  
 pratyekahuddha ni laksmi vamchatau jiva ujama na karau tau moksa  
 nidhana na pamaim 180 Sasakabhasiki bihum mahatma ni  
 bahina Sukumalika mahasati ni tisi gati samhala nai indriya nau  
 tam visasa na karivan jani lagai dharmavanta dhaurum hadarupa  
 na thaim 181 Gaddabha umta ghoda vrsabha mata hasti  
 vasi karatam sohila pani kevali eka apnau atma amkusarhita  
 hutau dami na sakum 182 Apnau atma apahani samyamum  
 tapum kari dami humtau hhalau puna anere loke bamdhivi  
 kuivai damitau humtan ma husm 183 Atma ji damivau  
 niscum atma ji damatam dohlu atma dami humtau iha loki anai  
 paraloki sukhi hui 184 Atma sidi dosa sahita humtau kevali  
 nirantara padua parinamavanta na humi kintu mokalau mumku  
 humtau loka anai siddhamta viruddha akaja nai visai pramada karai  
 185 E jiva karpuradike puji vamdri vstradike kari puji  
 samham uthivai satlari mathai batha cadavivai pranami acary  
 pada naum devan kari motai mahati cadaviu humtau tis um kamel a  
 akaja karai jima apnaum mahatva naum sthanaka vinasai 186  
 Je sila mulaguna uttara guna anai pumca mahavrata gharin phala  
 nam depahara lopi nai visaya sukha vamchai te bapadu hadubalau  
 kodhi dravya vidam lagiui rua nau asiru bbagi kauhi visahi  
 187 E jiva mana cimtave hua naim gamate vamche sukhe

kari saghalai jīvatayama samtosī na sakum . . 188 . Jima svapna  
 māla anubhāvum sukha suhapā nū samaya pūṣṭhina nathī, ma elia  
 i samsāra nam sukha gum hūntaum suhapā samīna thī . . 189 .  
 Mathurā nagarūm timajima siddhānta māhi sūmbhālu tisu siddhānta  
 nū pīrasī karivū nam kasuṭṭu, Manigu iu nāmum ācārya nagara  
 nai khali yaksa hū , te yake āpanā ācārya suvāhita jana namu prati-  
 bodhā anai hiv um kari ghaṇam jhūrai 191 Te ācārya ium  
 jhūrai , mūm ghaṣṭhāṣa tau nūmkali nai vitarāga nau updisu  
 dharmā na kīdhuu, riddhi vastrūdika nī sampada, rāyā rūḍā āhāra,  
 sūta sukumīla śayyīdika nūm sukha teha nai vīsa gurūpāṇam  
 adarapānam ātmī cetia nāhū 192 Hā iu dharapānam  
 cīritra nai vīsa śithilapānam kari hum jima rāhu tima saghalai  
 āṣa kasya gayai hūntai hūm nblīgum sum karisa, hiv ulūm kevalum  
 āpanānam śocaum 193 Hā iu sedi re jiva pāpī api ium  
 vicīrū , bhava ne līse duḥprāpa ium vitarāga nam śasana lālī  
 um apūrūdhvā jātī ekendriy īdika teha nī je yoni teha nīm ghaṇam  
 samu cūrasī līsa jivayoni mīlu bhāmī 194 E jiva pāpū  
 pramūḍa nai vāsa hūntai samsāra nūm kāya nai vīsa śjāmālā chū ,  
 nam duḥkha āsana nāhū , sukha pūrau na hū 195 Jai  
 tṛpasamjama nau ghaṇu udyum na karum tau paścattūpa kari  
 nai thoḍau ādhāra , Śrenika rājī tau tima paścattūpa karitai hūntai  
 pūhū samantā narakāvāsa gavau 196 . Iam jivum bhava  
 nam samu nai vāsa je savya chīdīm teha thūki anantamai bhūgi  
 thoḍe saghnam i tribhuvann pārum hāi 197 Iam jivum  
 pīchule bhāve mūmkve nakhā dānta mīmśa keśa haḍa tehe kari  
 kīlāḍa nam meru parvata jeyndī dhīra thūna 198 Humamta  
 malayācalā meruparvata samkhyātā dvīpa samudra cīta narakā  
 pṛthvī teha sṛṣṭī athavī teha thūki moṭī dhīra ācārya ahira iam  
 jivum bhūsa hūntai āhāra hum 199 Iam jivum unḥalī  
 nai tūpma pīdum hūntum jūm pīma pīdham, tetahum paṭī sagī al-  
 kūe talāve nadī samkhyāte samudre na hum 200 Iam  
 jivā ananta kahrām anadi samsāra māhi aneri 2 mā nam thūna  
 pīdham te samkhyātā samudra nī paṭī thūki ghaṇam hu . .  
 201 . Iam jivum anantai līla bhūmataum elia jagā mahu bhoga-  
 vāḍa sūhita kama bhoga vīrya pāmī i tū e jiva vīrya nam sūhā  
 apūrya jivum nam mīna 202 Jiva ium japa detai jū  
 bhoga riddhi namu samvāsam savya dharmā nam phala tū e jiva  
 vīrya nam sukha apūryajivum nam mīna gūḍham vīrye molūna  
 manā ium hūntai e loka pāpī kāya rāga karu 203 . E vāta  
 jīoli cūtravū jūm jūma jarī maraga thūki ūpanam duḥkha vīrya



tau hu, taū loka visaya thūki viramai nahim, tau motaum e āścarya  
 kūḍa ni gamthi subaddha chodi na sakum 204 Sahū isium  
 jāpai jam maru ji amaratām i hūmtām jarā rūpa naim vināsu, taū  
 loka samsara thūki ūbhagru nahim, aho hhavyo jou, jiva naum  
 gūjha jāpium na jaim 205 Dvipada manusya caupada dhora  
 bahupada astapadādika apada sarpadika laksmīvanta nirdhana eha  
 naim aparādha anakidhai pāpiu apaūsanaui dāiva harai marai

206 Jinaim marisu te divasa na jāniim, saghale jive anavāmhate  
 marivaum ji isu chatai e jiva āsa ne pase gadhau rindhru hūmtu  
 yama nai muhi padu i āpana atmā naum hitūum dharma na karaum

207 Samjha ni ratadi anai panu na papota sarisaum anai  
 pomin nī pana ūpari pāni na bimḍūā nī parum camcala jīvitavya  
 yāuvana nadi na pura sarisaum, taū re papia jiva taum isium kāmī  
 na hūjhaim 208 Isium jānu je je avayava apavitra e sūgāma

nāum, eha bhani jinaim avayavum lāju te te avayava vāmhchai, ihām  
 kevalūm kama ji vayari 209 Saghala i unmāda naim ūpajiva  
 naum thāma, motau unmāda saghalā dosa nau pravartavanahāra  
 e kāmagraha kāma thūki ūpanau citta vibhrama dusta pāpiu jinaim  
 jaga saghalaum vahūm . 210 E kāma je sevai te sium lahai,

ḍula num bala hārai, dubalau thai, mana nau ūdega pāmai, anai  
 apapai dosum kari duhkha pamai 211 Jama sasa nau dhaṇī sasa  
 samḍohalatau duhkha sukha kari mānai, mohum kari ākulā mānasa  
 kāma naum duhkha sukha kahaum 212 Visaya hālāhala visa

samana, visāda cosaum visa simgi visādika āharaḍaum pītām hūmtam  
 cosa visa nā ajurṇa nī parum visaya sukha ni visūcikā ajurṇa hu

213 Isi parum e jiva himsādika athava pāmca indriya rūpa  
 pamece papra āvivā ne mārge ksaṇi 2 pāpa lei nai cihum gati nā duhkha  
 nā chehṛ lagai pachai samsāra māhi hhamai 214 Jehe jive

pīchilai bhavi punja nathi lidhām, vali je hivaḍām dharma na  
 sāmhhalaum, je sāmhhali nai pramada karaum te jiva saghali gati  
 mīhi anamta pherā karisum 215 Je mithyātvī nīca puruṣa

te anekā dharma ne upadeṣe preriya i hūmtā bāmdhūm nibiḍa karma  
 chai jehe isia hūmtā dharma sāmhhalaum panu karaum nahim

216 Eka uttama jiva pāmca hola himsādika tūhi naim pāmca  
 mahā vrata bhāvuni rāsī nai karma rūpa rajum mūmkāṇa hutī  
 utkṣṭi mukti gatum puhutā 217 . Jnāna darśana caritra

tapasamijama pāmca samiti trinṇi gupti ūloṇa upasāma utsarga  
 apavāda dravya kṣetra kōla hhāvanā niyama saddahvaum acarivaum  
 etalā bola nai visai niramtara ūjamāla anai dosa rahita ārāha leva  
 nai visai rahiu chai je teha naum janma nnai teha nī dikā naum

jaina samsara samudra naum tiranahara hui 218-19 Je yati  
ghara ghara ari vibhaga teha na arambha nri visai sakta viradhava  
tau chri jiva nikaya ni vayaridravjadikavanta samvamsi tehe kevalum  
paluhum ghara muinkai nai nav i ghara nau prasari kidhau 220

Jiva siddhanta viruddha akaja karatan humtau gilhaum cikapanua  
karaia baundhai anai samsara vadharai mayim kari gotum karai  
ji 221 Jai susudhu patita mahatmi naum kamli hu tau caritra  
lopa thi athava ne laai tau adhara pisai satira aau uccheda hui  
pasicha siun saukraiaa raluvaum ji vrata lopa kalu teha bhait  
pisachi siun anamulvaum ji bhilalaui 222 Saghale tirtham

kare hinacari pasicha siun bolivum ekaim upismyi raluvaum mana  
nau visasa paricaya vasthidika levi deva nau vjavahara e macedhiani

223 Pasicha ne parasparum vikathadika ne bolive hasa thuki  
upane romance kari dharna dhyana thuki cikaviu humtau mahatmi  
pisachi mahi halma valau hui 224 Lokai ni hu jima ku  
mapasa nau sruvarga vallau chai jeha naum anai dusia itara ni vesi  
karai anai atilum dyutadika vvasari sevai isiva jana naim bhaitu loka  
nunda tuna caritra nri visai pramadi anai vilhau pisachidika loka  
chai jeha naim isiv i naim sadhu jana nunda 225 Te pisacha

ni sangra nau karagihara yati sadi i samkau hihai savihum naim  
parihlavai jogu hui viradhium caritra chai jipaini vidhu jana  
naim ananamatau mnu humtau vali durgatum jai 226 Girisuka  
puspasuka e hihum suda aai drestanti dosaguna naum karaga adharma  
uttima ni sangati teha ni vidhu nri japi suvihita sidhu shirahita  
aami varjai anai upapapam caritra nai visai ujamayanta thai(vaum)

227 Pamea mahavratadika mulaguna pamea sinitvadika  
uttaraguna teha thaki je usaanu usanna pisachadika teha naim vatli  
karaga pitai nai vundani prai je pisacha i paramartha ai japi  
hum te suvihita sadhu aami vanditim varum 228 Pisachiu

suvihita naum vudavatai humtau tuda marga tau apapapum  
cikavai ji te mursa mahatmi nri aai sravaka nau e lili um marga  
thiki cikui hui tau apapapau kamli ni jipuri 229 Hiva  
sravaka nau dharna sattara gathie kahai chai Sravaka ublava  
kali vibhaga saujhama api ekela tau madh yilni etalaim trkali  
Vitaraga naum humba vundai stavana thui nri lharavai lili hu lutan  
apaga ghara nri dev lai athava jiarpe sili vitarga ni pratima ni m  
dhupa phila gami lha kalu sravaki kajara keara kasturi jruvukla  
tehe kipi paji ari visai djanaka hui 230 Dharma lai visai  
aicala anai samk irahitapanu i ekali lili lili elai jirani nu savaka  
aneta deva naum ananamatau luntai gali pachali anai liti artla

chaim jham nai visai : na paradarsani na siddhamta nai visai racai  
 nahum 231 Paradarsani naum aneka prakari thavara jva  
 num vipasivaum desi nai sravaka jina dharmā tau Indra sahita deve  
 pari cukavi na sakum 232 Śrāvaka sīda : mahatma uam  
 vandai dhukadai thai sevu siddhamta bhanu sambhala pahulaum  
 bhagium gupai anai loka naim dharmā kahai 233 śrāvaka  
 sila dharmā kriya nau bhava anai pamev annvrata niyama trippu  
 gunavratā ey in śikṣa vrata teha nai visai niscala hui posaba anai  
 samyik dika cha vāsṣyaka nai visai anakhalu hui madhu madya  
 mimsa anu vāda pipala umbara kakunbara pilakha e pamev vṛkṣa  
 nam phala anu bahubija vaungina pampotadika aneka phala nai  
 visai etalum bavisa abhakhya na visai etalum batrist anantakaya  
 na visai nivartu hui 234 Śrāvaka pari karma pinara kar  
 m dina pramukha kuryavasye kari ajiviki na karum anai paca  
 khina karivai sīda ujama para sarva parigraha naum primuma karai  
 aparidhi papa teha : samkatan karai 235 Śrāvaka vitrāga  
 num dika kevala jnana mukti janma e kalyanika in bhumi vandai  
 tihum vitri karai laksmi uparjanadika ghanā guna isia : mahatma  
 ral ita desi nai visai na vasaim 236 śrāvaka paradarsaniya  
 muthi itai naim mastakum namivaum puṭhi picchali guna num  
 vasavivaum muha agali vakhanivaum rigi mana nau inela vāstra  
 dika kari atkari sambhain utluvu puṭhum jai va sanmāna bhojana  
 dika tau dina pagaprasādividika talu 237 śrāvaka paluhum  
 apinajum milum mahatma naim dei nai prebai jimai, suvilata  
 mahatma ni apahuntum disi samhrum joi mahatma ni vāṭa joi jimai  
 238 Je bhajanadika mahatma naim kalpatatum sujhatum  
 kunimeki thinnu thoḍaum : dīdhaum na hum tihum e vidhi, jistum  
 kahum el u tisai : na karantahara lali śrāvaka te na jimaim vāstra  
 dika na vavarum 239 Upasava pati bajavāṭa piṭaladika  
 bhitaripoti usadha vāstra pati ulasa tumbadidika śrāvaka jai pura  
 dravya nau dhira na hum tau etali vastu thoḍi : mahi thoḍi du  
 240 Pajusava parva trinṇi caumisani caitra anai aso mase  
 ni athali atli um cauvasi pramukha parva titlu che divase śrāvaka  
 sahalai adarum kari vitrāga ni pija tapa anai posaha vinayadika  
 na visai hui 241 Mahatma vitrāga ni prasada pratima  
 num p jua na karantahara viru : na lolanahara num tathi vitrāga  
 na śikṣa na nani abhiva teha num śrāvaka sarva bahum varai  
 242 śrāvaka moṭi jva ni hum sa thiki nivarti hum saṭi mota  
 soṭi na bolu : thiki nivarti hum cori thiki nivartia hum para  
 etri na gamana thiki nivarti hum, ananti tṛṇa chai jupam ghaye

dose kari vā ipu naraka gatum jiva nau marga isy i gharu parigraha  
thiki viramū humi 213-4 Jai śravaṇam vitaraga nau upadisiu  
dharina lidhau tau kumapasa ni smigati mūṅki guru ni vacana naumu  
nilaumi adarivumi kidhaura anera nau avatpavada mumukhu

215 Tapa nivarna silura kari sabita rupavanta isya je bhala  
śravaṇa ipami śasani humi tihim nūm mukti anu devaloka nim  
sukha dolulam nahūm 216 Kivaram guru ciritra nu vira

dhidau thai tau l hali śeva teha guru nūm dāhe sūm de vacane athava  
kartavye vāli marga thipum juma Seliga sūriguru Pamthaka śasya  
teha nau drstūnta 217 Divasi divasi nava dāsa dāsa japa

athava dūsa thiki adhikera i dharmā nai vira prātibodhā isī Namdi  
sepa tau śakti tau teha naum ciritra nau vira hūm 218

L jiva karmi juma kadavum pini tima dāhulau kidhau chai juma  
katum lohāḍum tima e jiva karimie kutayau chai modakadika ni  
j arum karimie sūru kidhau chai mālum vāstra ni parum karimie  
mālū kidhau chai jeha bhāgi e jiva tatva japa nai molū 219

Vajra śirasasē nivalanilacitakarumie biradhū Hṛṣṇa maharaja  
ghaṇḍū i jhīratāu humtāu aparaum hita kari na sakāmi 220

Yuti varisa nūm śhaṣṭa i ghaṇḍum i sanjuma puli nu cheha jai  
pālu paripama humtāu nasāhūm Kamḍarika māhātma ni parum

221 Ketala yati jūmū lidhaum chai tisum sila ciritra pihā i  
thodai kalum aparaum kija sadhām Pūmjarika māhātma ni parum  
222 Padu paripamūm ciritra māhātma kari nai sudha

thūva naum thūnaka dolulāum ien chate jai koekā pachai udiama  
kurai tau suhāi 223 Koeka bhārekammāu jiva adhavi i

ciritra chūndai athava eka vātra nai bhānjivai khamḍita e ritra  
thū athava aticire kari śabala karū pachai ciritra thiki śanau  
sukha lūmpaḥ humtāu pachai ājara kari na sakāum 224

Ammā isūm vira cakraṇvartī saglāhūm i cakraṇvartī naum  
sukha chūndai paḍi śithi ciritra dūkhū i humtāu uṣṇaparaum  
pramādi nūm lūmḍa sukha chāmji na vāli 225 Nāraka

rahū Śaśi rājā l lāf Surapāl hadeva pratum ghaṇḍum kahai he  
lūndhava hum deha pahūv sukha humtāu nāraka padū chūm  
tau tum te mālāraum avara p ji deva kalāi elāi tūpūm jiva rā

hita śarūm hūvā lūm pāluṁ sūgunā hū jūmū pahāum jīvātān  
tiyūm kari p jati tau nāraka na padāta 226 7 Jai lagai  
nūmūm thikārum chai jūm lāi l lēdau i udiama elāi tum lagai

aparaum lūa kari, Śaśi rājā nī parum pachai ma socai 228

le ciritra lēf nai kiva nu vira dhihū hū te vāḍi nūmāu i pālu  
anu kilev i devaparāu i pānu hū tau socai 229 Jaga māhū

te purusa śociva yogya je vitaraga nam vacana na janaim te śocva  
je jina vacana janai nai na karaim 260 Tiham hram dhana  
naum nidhana desaḍi nai amsi kaḍhi je vitaraga nam vaccana janai  
nai inaim bhavai nihphala karaim dharmai rupium dhana na uparjaim

261 Ūmcai sthanaki devaloki umcchai moksi vacilai sthanaki  
manusya loka hinai tiryamcha mahi hinera naraki jinaim jivaim jham  
jaivaum chai teha jiva ni ceta i tisi ji hui 262 Jeha hram

guru nai visai avahelana mahatma nai visai adara nahum ksama thoḍi  
anai dharna nai visai vamcha nahum teha nam durgati nai visai  
vamcha 263 Sayara nam mana nam duhkha nam sahasra

ni apada thiki bihata huta mahatma jñana rupi amkusum kari raga  
rupi moṭau bathi rumdhaim 264 Sugati margi diva samana

jñana deta hram anadevaum sium hui jima bhilum Siva devata  
hram te apani amsi didhi 265 Śenika raja simhasani baiṭha

camḍala kanhali vinaya purvaka vidya magai ima sadhujana hram  
siddhamta na denahara pratium vinaya karivau hui 266

Napita ni didhi vidyaim sada snana kariva tau pani nau suara Tri  
damḍu laksmi pamu teha ji guru nai ulavivai soṭaum bolatau

humtau padu ima siddhamta na denahara naum ulavivaum hituum  
nahum 267 Tinaim purusum inaim saghalai jiva loka amari

nau paḍaha ghosaviu je duhkhum piḍya eka jiva nam jina vacani  
bujhavai 268 Samakti na denahara guru nam ghaṇe bhavē

bimani trimani jam lagai anantaguni ima saghale gunakare meli  
upagara ni sahasra ni koḍe usankala thai na sakaim 269

Samyaktva ladham humtaim naraka tiryamca gati nam baranam  
dhamkiyam devata nam manusya nam anai mukti nam sukha apaṇai

bathi ladham 270 Kudarsani na siddhamta ni sambhaliva  
naum mathanahara samyaktva jeha nai hui niścala rahum chai

teha hram visai na udyoti naum karanahara jñana anai caritra  
samsara naum kṣayakaranahara hui ji 271 Niścala samyaktva

ji anum kari diṭham jiva ajivadika padartha nam si arupa chaim jinaim  
niraticara caritrum kari sahita isia jiva vamchum artha moksa sadhi

272 Jima lugḍaum vanatam mulagai tapai ujalai humtai  
biḍe t ne kale rate vargi chate lugḍa ni śobha ruḍi na hui ima

samyaktva mulgi tapai sarisaum ujalaum bija varna sarise pramāde  
kari marlaum hui 273 Je siya varasa na ausa nau dhanai

purusa papum kari naraki punyum kari deva mahi eka sagaropama  
naum aṭsaum bamdhai te ekaum divasum kari duhkha nam sukha

nam palpopama nam koḍi sahasra bamdhai dasa koḍi koḍi palpopame  
eka sagaropama tau ekilai anai panara mundaum mundaum anai

sae varase chatrisa sahassa divya hūm tau dasa kojikodī nam  
 chatrisa sahase bhaga dijai tau naraka anai devaloka ni eka dinnam  
 etahi ausa ni uparjana hui li sahase koji sata saim satihuttari koji  
 satihuttari liya satihuttari sahase satasaim satihuttari etalam  
 palpopaina nava bhāgi kiyai tiva sata bhaga vali sipari, amkatari  
 2777777777 271 Je devata mahi palpopaina naum saimsya  
 tamau bhaga au rum bam lhu te ekeka i dihidu namkhyati varasa  
 ni kodum eka palpopaina hui 275 Naraki paqi eha ni prakara  
 tau nuna isi prasiddham dharm isum jipi nai dharm nai vira  
 amsi munen etahi vela prama la kima karvau 276 Gadha bhala  
 ahankara sunhisanā chatra cūradika vibhūsaqa mukutidika anu  
 ratne jhalahalat im ghara savara naum sobhaga gita ntya lika bhoga  
 nau samudira devaloka ni sarisau e eka i bola manussa loka mahi  
 kihini tau hui 277 Devam hram deva loka je sukha ehai  
 bhilai bolapahira i purusa te sukha varasa ne sae kahi na sakum  
 jeha nai mukhi sau jibha hui 278 Naraki nai vira je savara  
 ni apeksaim ntiham kathora citta ni apeksaim gijham tiam dukkha  
 chaim varasa ni koji jivtau humtau kina te dukkha vasapau  
 Igi mahi kathorapayam pavauu salurh vksa suudi m  
 dhira sari m panadum isum nupatrana tatam tiriam pipi i  
 vaitarapi nadi i aravatidika hatthira nam sau ehe kari naraki jum  
 pidi pamum te pipi naum phala 279-280 Tiravuca jiva  
 tagna i mukusa ara nūm padivam vadha kastidika ni prahara dorija  
 dike kari bandhivau manivau teha nam saiai ipaun lhu ni  
 panata jai pachalai bhava virativanta huata 281 Jun jiva  
 tam mana ni cūta sukha thodum agi cūradika upadrava ghana  
 nira jana ni padu i bola apavumtai sthina i paravaśpanam va  
 vum manussa loka e dukkha 282 Gotihara rasivau vali  
 vau bundhivau marapa apadi mana nau sautapa apajva  
 vi lamban isum manu va bhava asuki 283 Kutumba po va  
 ni cūta cūta lika ni sautapa dari hipayam roge kari pachalam  
 bhava nam viram karmma thiki upane hūmt k tala eka jiva ma  
 nussapayam lhu nai paqi vira i pamu i humt marum 284  
 deva loka jhalahalate abharape kari suvanta sara i hūmt deva jama  
 te dev iloka thiki apavitra girbhavisa mahi pajum tiam devam  
 nam te rūdra dul kla 285 Te pachala kahi devata ni vimana  
 ni r lhu anai dev iloka thiki cūvira cūvira nai jama tiam d vau  
 nau n lhu sitiram la pl utai nahum tau ma jante vajra nava l hagi  
 gijham salalumi 286 Macel ira vira vada ahankara krodha  
 mara lol i va idika mana ne vira kari deva i vira ehai, tilam

devam naum sukha ni sambhavanā kham tau hui 287 Purusa  
 prasiddhau dharma jani nu anera purusa ni ajna kami sahaim thakurai  
 panai vasi humtai kuna purusa nama isi prasiddhum dasapanaum  
 karai dharma thiki motapana hui tau dharma ji kijai anera purusa  
 ni seva lami kijai isu bhava 288 Samsara na bhamiva rupe  
 gotiharai dharma rupie hamdhane prāda humtam jeha naum mana  
 ubhagam nahim hui kira vitaraga isium kahaim te jiva dhukadai  
 moksamarga isui janiru 289 Dhul adai kali hūnahara mukti  
 chai jeha naum tisiya jiva naumi e lal sra jam visiya sukha nai visai  
 na racam anai dharma nai visai sarva prakaram udyama karai  
 290 Sayara num bala hui athava na hum paṇi jai mana nai  
 dhirapanai buddhum saccum kari he śiśya ujama nahim karaim tau  
 deha num bala dusama kala socatau humtau ghanau kala samsara  
 mahi rahisi 291 Laddi juna dharma ni prapti anī aratau  
 humtau anai avatai bhavi anavamchatau humtau hivadani aneri  
 juna dharma ni prapti knaim mulum kari lahisi 292 Saira num  
 samhanana kala durbhukadila anai roga isiam avalambana lei nai  
 alasu jiva saghalau caritra nu bhara mumkaim 293 Hivadam  
 kala ni hani caritra yogya ksetra nathi tau guna naum levaum  
 dosa naum chamdivaum isi jayanum vartivaum jayana caritra  
 naum sarira na bharajam ji 294 Pamca samiti cyari kasaya  
 trim garava indriya pamca atha mada nava brahmacharya gupti  
 vacanadika sabbhaya samha ūthivadika anāsanadika dharma nai  
 visai mana num uchaha e dasa bola nai visai sapa num karivum e  
 suvihita mahatma num jayana kahū e dvāra gatha 295  
 Jhumsara cyari hatha pramana bhumika drstam joi chai amsum  
 kari pagalaum 2 sodhatan aneri kisi vastu upari mana nahim samyama  
 nai visai savadhana isui mahatma caliva nai visai saci parum pravartu  
 hui 296 Jnanadika nai kari papa rahita bhasa bolai nihkaraṇa  
 na holam ji vikatha anai virum bolivaum tinam rahita isui yati  
 bhasa boliva nai visai samita kahū 297 Je vihariva na barta  
 l sa dosa anai jūmiva na pamca dosa talu te esana vihariva nai visai  
 samita mahatma kahū bipi parum ajivika ji nau karāṇahara hui  
 298 Je mahatma vastu athava te pradesa pahlaum drstam joi nai  
 ughadikum pumji nai mumkai athava hi bhāmā matra upagarana  
 naum levaum mumkivaum teha nai visai samita te muni hui  
 299 Vadi niti laghu niti ślesma śarira mala nasika mala  
 asujtam bhatapani nparaganī cadia jiva ityadika jiva rahita  
 sthanaki joi pumji parathavatan humtau mahatma parathaviva  
 nai visai samita hui 300 Krodha mana mayi lobha

hasya rati arati soka bhava dugandhi e dasya kasava ni bheda  
saksit kalaha janya 301 Krodha kalaha sara para  
sparum matsara anuvaya piceittipa pracandapinaum anupa  
suna ksamaratutapayum madhapanum vintipa jujjhi thavaum  
aneri nam nirbhamehivaum niranuvartipinaum paru anuvartani  
na karani janyata na vasum upagata kildha na manum samati  
nahum samata parinama nahini, e saghali krodha ni nimra bhedi  
karatau jiva gajhram ekanam karumra bundhai 302-3

Mina mada ahankari aneri na avaguna bolu upanayum vasigra  
nneri nai parabhavayum param nundi adesa vahelivaum upagari  
na karani Anantavayum aneri ni gura nam dhamkivayum e  
mina ni bheda jiva nam samasni padum 304 5 Mayi mahi  
gahani chinam pipi nam karivaum, kusi kapita vimehivayum  
saghale kye asadbhava hun anerum nrai desadu nneraum nneri  
ni thampum ulvai chala chidma ghili thuvum koi kya karitum  
pichu nahum, vunka buddhi vasa nau ghita e miva nam unni  
bhavi kodli ne ste vigomi 306 7 Lobha sili ghara samgraha  
naum karivum mana num duhalapayum atihum miharum 2 karu  
paribhogi bhogaya voga annadika tela num kparapinam  
nabhogayavum asidiki vastu nithum kray mudika vighati moha  
hga rogi nam upajivum ghali thavaum ghara dhana nam  
vasa lobhapanum sidi lobha na bhavum etta num bhavayum  
—e lobha nam nam mahi candra jara mirana rupi mahi samu lra  
mahi bolum 308 9 E krodhidika ehum kasya na vasa  
je na vartum tipam ajaram atini jisu chra tisu jipu te manusva  
nam manva huinta devam nu deva hun 310 E utkati  
duhham vasa chra jaha nam isu cula sarpa kalit e ha hram  
teharj sarpa thiki vasa hui krodha nam isum sarpa nam upamara

311 E matu marava ni veta sarpa vana nau geymlra hi  
te tirum ji bithum eum manra nam e mata hitha ni ajma  
312 Sami vayu ni gandham anu pharivam maranalar vi  
chra jhim nam vasa ni veta nim mojunu gunchalam te vura  
mahi je parva te valala vapasa tau mava vasa veta gunchala  
sarva 313 Jura machi marava prasiddha ghila lya jilava  
jiva telu piru blava na agara rmlra samu lra na vasa pusa te  
likamari lobha rupi mahi samu lra mahi parva 314 Jura  
dika moksa nam kariva anu krodhidika dosava nava nam karana  
isum guna anu dosa nam ghavum antavum eum saghavam  
vitarava e silhami nam vasa jipu na loka dosa thiki vasa na  
nahini te kamma nam vavartitara jayavum 315



Muhumḍam vikāsum hada hada hasivaum rāmatum para hram  
asambaddha vacana naum bolivaum, hāsaim karī sasa sumtiām naum  
karivaum, bolatam jamaka juḍatā bola nai visai icchā, saraga hasivaum,  
anera naim hasāvivaum mahātma anera naim etala bolī na karaum

316 Mahatma naim apanai visai rūḍa śabdādika naum levaum,  
pādūa naum chāmdivaum isi riti adarum arisādika māhi āpana deha  
naum joivaum, tapa nai visai asuhāmti, haum bhalau isi praśamsī,  
ghanau harsa, etalā bola bhala mahatmā naim na hum 317

Ūdega lagāreka dharma tau calivaum visaya upari mana naum jaivaum,  
te arapa teha rupin āmaya mana nau rāga te aranamaya, dharma nai  
visai mana naum anaramivaum gāḍhri udegum citta naim thāmi  
anarahivaum, lolapanaim visaya pamivā nai visai mana nau ksobha,  
amukaum khaum piun pahraum isium asambaddha mana naum  
cintavivaum te anekāgrta etalā mahi eka i bola suvihita sadhu  
naim kuma hui 318

Sagai mumai citta nau seda te soka,  
adhikerau mana nau seda te samtapa e kahim chamḍisu isium apaga  
mata nai visai cintavivaum te adhṛti, ghanai sokum kamtha nau  
rodha te manyu, atmaghatādika naum cintavivaum, thoḍaum roivaum,  
gīḍhaum roivaum e māhi ekū hola mahātma nai dharmi paramaguru na  
vamchaim 319

Bhaya nisatṛpanaim jeha kahi thiki hihivaum,  
coradika tau nasivaum, dayamanāpanaum, śihadika deśi ūvati jāivaum,  
vetalādika karī trāsivaum, e hi holi jina kalpi aśrayi ji hum, sthavira  
kalpi śihavetalādika deśi ṭalaim tau soḍi nahim, paramarga darāna  
bhaya lagai anerā naim marga naum deśādivaum, athava kudarśani  
nā marga naum kahivaum, niscala dharma mahātma naim o kihām  
tau hum 320

Apavitra mahim hharīā durgamḍha kalevarādika  
nai visai kuchā suga thūmkivaum muha macakoḍivaum, mailam  
apṛāṇam deha vastrādika, inagamātam nai visai ūdega, līḍe sadhā,  
padūā khaṇapanādika nai visai āmkhi naum pāchaum vaivaum,  
apana indriya nā danapahara mahātma nrim e bola na hum

321 Isium pūrvokta jina vacanī janī nai jam mūḍha thau, te  
niścim atihim sṛbala jiva naum karma nau samūha phoḍi na sakaim,  
te karma naumi pramana, etalaim kohāmāno e gaha pūrī vaśaṇī,  
mūlagi dvāra gathaim anīkahi i hāsyādika cha no kasāya, kasāya  
nā adhikara bhani sūtrakārūm chae gathāe ima kahīā, etalaim  
mūlagi dvāra gāthā nam bi dvāra vaśaṇām, havaim trijaum gorava  
dvāra kahai chai . 322

Jimajum ghana siddhāmta nau jāna  
ghanā loka naim gamatū, ghaṇe śesye pṛivarū, siddhāmta nai  
visai niścimkita hui, avi isium vicīni, timatima pṛddhyādika gaurava  
nā karivā tau siddhāmta nrim lūhe āpanī nai ūpajāvivai gāḍhau

prityanika hui 323 . Vārū vashtra pītra āsana upagarapa e  
i m miharai riddhi nau samudāva anai hauru ghaṇām loka nau  
thākura, tau ima riddhi nai garvum karime kari ātmā naini bhāre  
kariva tau gīriva nau dhaṇī kalu 324 Arasa hīnga  
maricīdike apasamskarum, jūnām dhīna, lūkhāum jūmū lidhāum  
tisumū bhātī pīpī na vāmelum teha gīriva nau visai vāhu kalū

325 Sukumāla śayyā āsana nī vahana nīhikārā bhogavivāum  
teha nai visai āsakti teha nai visai ekamanau hūmitau, sāta garavum  
kari bhāre jiva āpārī sūra nī śūrcūsa larai, nau āpārapum duhkha  
naini na dum 326 Tapa kula mahatva thūki cūkivāum,  
punditapārī naum nigamivāum, apagamataū saṁsāra nau mārga  
aneka apadī, saṁgrāma nūm sukhū, indriya naum vasi hūmtī jiva  
isum duhkha anubhāvum 327 Mahitū rūḍa śabda nai visai  
racamū nālum, rāḍum rūpa desi nai vali joi nahim, gamulha rasa  
sparśa nai visai apamūrchai hūmtai dharmā kriyā nai visai udyama  
karu 328 Visaya nau visai anaprasartatī bhāṇī bhāṇyūm anai  
avayava saghalī chātā bhāṇī anūhatn apābhāṇyām isyām indriya  
pravatnum kari aho uttama pūrām jupā, apahūtū sabalīdika artha  
nai visai pravartatīm, rūḍhūm hūmtām sudhānta sambhalī vika  
hitū kīṇī pravartatatu hūmtūm indriya pūjā yogya thūm 329

Iti brāhmanādika kula bipa nau paksa, rūpa sūra naum sobhāga  
bala sūtra naum jīnivāum tpa lībhā upārjana thīkuraī ehe aṭhe  
made nūtan saṁsāri ghraṇī vara cha jī āṭha bola padhū āpārjoi

330 Bhalī jūmū kari rūḍai kula hūmtai rūpa thīkuraī āsriya nau  
lālum vādyam tapum lībhā naum madnum je anera naini avahelai  
etalum miharūm bhūlūm tiharum kanu nālum ima apāpamū palu  
pari isū saṁsāra anai adharma jīvadika thama pāmataū hūmtai te  
anantai kīṇī bhāmū teha kīraṇa āṭha mada talvū 331 2

Je mahātma kriya nau visai ghaṇamū i udyama karitū hūmtai  
jīti admi dei āṭha mada nai visai būḍai, te Metarva risi jūmū anai  
Harikē-ibali nī parum hapu thū jūmū kari 332 Manuṣya  
athavā devata nī strie anai tiryacīe saluta upāśravy rāhivāum sūri  
nā sinagīra m vāta athavā ekah striam jī āgah dharmā kathī naum  
kalavāum athavā stri saṁghastum vāta stri nai āsani bīhūm ghraṇī  
mūlu bahivāum stri nūm anuga upāśravy naum jōvāntu āgai līdhi  
kuma kriḍī naum sarilīhivāum, strijana na virilumū kari rova nā  
vilapa naum karivāum cakrāt m bhūti gauri jūhā nai antari stri nī  
vāta gita cīḍī nī salāka naum sarigapapamū sambhalivāum na m  
agala āhīra naum levāum ghāṇīkara athavā ekavā varanū jhājhā  
ahīra nau m levāum, āpārjoi savara naini sobhā naini karivāum e nava

bolā varjatau trikum gupti guptau, nibhṛtavyāpīrarahita, imdriya  
nau jipāṇahāra, kaśāya nau jipāṇahāra isiu mahātmā pūrvokta nava  
brahmacārya gupti śila ni vadi nai visai yatna karai, imaim jina śāsani

334-6 Jāṃgha mukha kaksī hum eha nīm vicilām anai  
thana nam vicalum purusum strī nām strīe purusa nām e amga desi  
nu te amga thiki ilsti pāchi vahivī strī ni āmsi sium amsi na melum  
tima purusa ni amsi sium āpani āmsi na melaim 337 Sabbhā  
uum kari rūdram dhyāna hui, anai saghalaum jagi naum svarūpa  
janai sabbhaya vartatau jīva ksani vīrāgya pāmai 338 Bara  
deva loka pamca uttara imana, sāta narika, asamkhyatām dvipa  
samudra rūpa tirachau loka jyotisi vaimānika deva saghalaui loka  
anai loka sabbhāya nā japa naum pratyaksa 339 Je sadā  
tapa karai, samjama nai visai ūjama karatau hūmtau i sabbhāya na  
karaim ālasu sukha lampata, te loka naum śrī samgha mahātmā nai  
sthanaki nā sthapaim 340 Jina śāsani dharma rūpa vṛkṣi  
naum mula vinaya, mahatma vinayavanta hui, vinaya rahita naim  
dharma kihām tau hui anai tapa kihām tau 341 Vinaya laksani  
pamadaī, vinayavanta cihuni disum pasaratrum jasa vutai ekaim  
disum pasarati kīrti lahai, vinaya rahita āpanā kaja nī siddhi kahum  
na pamaim 342 Jinajuma sayara samai, jima 2 prtikamanadika  
nitya kaja hinā na thāum, tima e tapa karivau, imā ghanam karina  
nau kṣaya hui atmā jūu deha jūu isi anitya bhāvanā hui, anai imdriya  
visi thaim 343 He śisya jaikimai tapa pratimādika kariva  
śakya taum kari na sakam tru hivadāni nā kala ne mahatmae kari  
saki, isi āpanapā vasū samitikasīya nigrhādika cāritra ni jayanā  
kami na karum 344 Sayara nu samdeha prānī jāun isi apada  
ūpnum mahātmā jayanamum kāmum asūjhataum usadhadika sevai,  
jai puna samartha anu ūjama rahita tru teha brahm cāritra kihām  
tau hui 345 Jai saci prum sūni sakai tau mahātmā roga  
naum padigāṇaum nā karāvau, jai te mahatma naim samatam  
padilehanadila kaja hinam nā thāum, jau te hinam thatam desu  
tau padigāṇaum karivai etalum e mūlagi dīsa dvāra nī gāthī ekavana  
gāthāe kari visāni 346 Sidi śāsana naim śobha nā karana  
hāri, cāritra nai visai ūjamala moksa vācchata vihara karaum isiya  
mahātmā naim saghalaī ādarum veāvacca karaim 347 Carī  
trum kari hūṇau sudha mārga nau dham karanihara janivai kari  
adhikau isiā vesī ji nā rasapahara naim loka nam manī minaviva  
nai kaji mahātmā veāvacca karaim 348 Saccita paṇi pum,  
saccita phūla vavarum asūjatum ahīra vastradika lum, vyavasaya  
dika grhastha nām kaja karaim, ajayanapara hūmtā je etalā bola

sevanti te kevala mahatma na vesa na vigraha-lara jagati 349  
 Isiva bhrista cetrin nam mahaloka usunnata avihelina hui anu para  
 loka jina dharmā na prapti na hūma jha bhani śasana na māluma  
 uai vadharivann Iodhi bija phala pūma ghara śasana na prabhavana  
 nu vasa tatpara hūmtu usannau para bhala 350 Te  
 gupekari bhān hūtu gūpa rūpa ratna na agara vati sūma upapannu  
 sarisann karai anai bhala tapa na karagahara sadhu nūma mūlai  
 teha nūma samyaktva usara 351 Vitariga nū sasani gādhā  
 vasi buddhi ehai jha na anai nīcāla samyaktva sū usunnā hūma  
 athava ghaṣṭha nūma kisika apādūma karapa vīcesūma mahatma jani  
 papa vogyā vevacca te karai 352 Jnānidika nūma pūma  
 rahai te pūachan pādikk amānidika kriya nū vasi usannau te usannau  
 pādūma sahaja te kusila ekūma ksetri rahai te utva vasi bhala  
 pādūma nī sangatūma je bhala anai pādūma tūma te samyaktva upai  
 kchann utsūtra margi ehai te vāthichandā usi jina nūma jani  
 nū suvāta mahatma saghaṭi vatnūma kari teha na sangati talai  
 352 Vihariva na baitalisa dosa na tūma bhala na rūma dīva  
 ghaṣṭha harasū hūmtu dū te dhatripamā anai upānva na dhāpī  
 na dīha ahira vastānidika te śyā itara pūma e bi pūma tūma nūma  
 sadū vīgūharai samūndh vasi rasi kāmā vārai 353 Sarujha  
 lagū jūma sada ahira hī vīcūma upavasa na karūma mānāhūma  
 na jūma alasa hūtu bhūma na hūmāma thode jī ghare ghāpūma  
 2 vīharai 354 Nisāta hūmtu loca na karavann kīrāgūma  
 hīai sūma nūma māla phedai sasade pūma hūndū kīa pūma nīvāra  
 valoṭau karūma hūndhai 355 Gūma desa kūla mūma  
 sūma māna vāsāta tūma tūpātā vārai ghara ghara vilhaga  
 nū vasi samā karai parigraha sahā hūmtu nūgrāntā kahā itau  
 vīharai karai 356 Nakkā dūma kesa roma samāra ajavā ma  
 ghāna pūma deha pūma pūma vārai samāra ghāpūma  
 pūharai 357 Nibharapūma atihūma kīa nī pūma aceta  
 hūmtu cyāri pūma rīti sū al bhāya na gūma nī sūva mūma  
 atipūmajāna pūma pūma nīsi nūratāna avasāli na kīma  
 358 Māgi pūma bhūma nī rajūma sarāva pagā lūma  
 nī raja ligatūma pūma nūma hūmtu jhūma sūma pūma evāri  
 hūma hūma joi nāhūma māgi pūma vīpātā cyā vāra trasa ehai  
 jīva nīvā nū vasi nī śūma hū 359 Sī hūma atī vī thode  
 upāllū pūma nūma vībhāya na karūma pūma tūma rātri  
 atī alāna dīa atī jūma ūma adūma bolā jhāma kākā  
 karūm tochaṭū gūma na mālāma nūma mūma vībhā karai  
 360 Ksetratita hī kesa thūma upālarai anūma kākāta

viharāḥ paṭhuni trihum pahara pachi jimai tatha anadidhūm lu  
surva apyagū uharidika athava upagarana vāstridika lu 361

Kaja uparū joti vastu jhum viharu anai mahatma sadi vihariva  
na jūm te sthapana kulā te rasai nahum hīnacara yatī sūm saṅga  
karū sadi padūm dhyāna dhyāva dr̥ṣṭum jōvaum pūmjīvaum  
īsum sahr̥jā nahum 362 Dvadavie utavālu riyae humdū

mūsa jurnadika ratna karī adhika vāda mahatma nām avahelā  
pīrīḥ avanavada bolā kaṭhōra vacana bolā vikatha karū

363 Jebā nī adhistayika desī te vidyā jeha nāu deva adhīsthayika  
te mantra voga usadha ne melīve vāsikarāṇadika cikitsa padiganaum  
raksa vidhāna etalam karū nesahī nām aksara nī sīsavīvai nimitta  
nāi bhāṣīvai jīvika karāi arambha anai prāgrīha nāi vīrī rai karāi

364 Kaja pāṣī devendrādika pūmica avagr̥ha anujanīvai disaim  
sui mahīṣatī nā viharā uharadika lu strī nāi asapī hāṣai 365

Vādī līhūdī nūtī ślesma nasikānālī asavadhāna humtau parāṭhāvī  
santhāra upādhu uparī athava udhāpī udhū padīkamai 366

Vīrgī sujatī mī hītapīnī leṣā nī nīrattī nā karāmī tāhūm nūm  
bhogvīvaum karāmī varasatī calāi mahatmī anai bīja darsānī  
jīham avahelūm tīnām ksetrī rahai 367 Sīrī sīndrī ghī melī

svadī bhāṣī jīmā vī ghanūm jīmī rīdā ahara uparī rīgā y idū  
uparī dīṣa karāi kśudhīdika cha karāmī pāṣī rūpī bālā vādūrīva  
bhāṣī jīmī uthāu kanhālī nā rīṣām 368 Pajusāpī aṭṭhū

cūmṣai chātṭhā pīsum cauthā nā karāmī sukha nī svabhāvūm  
karī ṣeṣai kalī jūyue ksetre mī sakalpūm viharā nā karāmī 369

Impāmī ghārī etālu ahara leṣā nī sī je bāndhāpī te nītyapīmdā  
te būn ckalāu rahai gṛhasthā nī ghārā nī vīta karāi pīpī śāstra  
jyōtīśadika bhāṣī loka nām nīnā rāmjīvā nī cīmī karāi

370 Gadha kāsṭā nī karāṇāhara susidhu nām parībhāvī  
mūṣā sudhānī mārḡa ulavāi sukha lampāṭā humtau mahītmīe  
apīṣī sūm athavā jīvīkulā ksetrā nī vīrī viharī karāi 371

Voṭī sīdūm ghī nānhī sīdūm rāḡa karū ūghīḥai mūhī ḥasai  
sādī vikām ūpārī sī cēṣṭā karāi anērī nām ḥasavāi gṛhasthā nām

kaja nī cīmī karū usānī nām vāstrādika dū athavā telī nām  
lu 372 Loka rāmjīvā lībhī dīhānā kathī caritrādika yī  
līḥai sī līhūmā nā līhūm kathī kāhātū ghārī ghārī līhūm

līhāmī sūkhīḥ tūkī anai mānī tūkī adhīkaum upagarāṇa rāṣai  
373 Kaja ūpānāi je abhīṣī sakai telā nām upāṣvā mīlū  
vegālī trīpī thāmī līḥī mīkī laghū nīṭī nī abhīṣī sakai nāhīm telā  
rāmī trīpī dī ūkādī mārḡa cha upāṣvāḥ bīhārī mārḡa līḥī vāḥ nīṭī nī  
anai trīpī kīlagrāka nī mārḡa sātṭavīṣa thāmī līḥī līhūmīka nā pāḥī līhāmī

371 Siddhanta ni jana moksa ni vimehanahara guru nam  
 munika ssa detani gacha ni rashatini nam simhan thi guru  
 appuchi nam je te vastradika dn athav i lu 372 Gure vavari  
 tam sayi simthirau upagarapa simha vavari gure bolvan  
 lutau suim kahau chau ima kahai guru pratim tum isum lalai  
 cha bhagi te vinaya rahita ahankari lobhau kahau 376 Guru  
 tathi paccakhana na karapahara athava ansari ro i nava diksita  
 lilihi celi tehe l hara gacha hram dharmahat i vesum ji ajivik i  
 nam karavahara ve vacea na karauu haum suim kaja karauu ima l i j  
 kuni ali p uel u papi nahim 377 Vusum hi ni jivauu upisra  
 nam nigavanu ahara nam levanu suvanu thandila bhinnuk i  
 nam sodhavanu asuphatam athav adhikam l hatra pan nam  
 parishavanu etali ni vidhi nam mahi sati nam samyam margi  
 nirahavanu ucari nahim anaj jori nahim 378 Apra man i  
 nu kamatri ji jivauu uhlavanu suvanu chri jeha nam inahatru  
 ni gura nu vira munika v y i ra chri jupam gharani jiv nam  
 kava nam karapahara isin hmitau apari bu l hium kalpi uciranum  
 kari himdai 379 Camadi ni daiji ni patim vaim ptiu  
 hmitau ajari l u l hium vitaraga num sarana apajapatu luntau  
 lhamai alankari jumarahita hmitau apapapa sarasuni kamini  
 na desam 380 Guru ni ajia ji guna nam mula isui jni  
 vira l hapi sachamdag e videsara bihun thime kahuu chri nu  
 arli v pichu ji parum tathi ghashtha milijimai 381 Narasai  
 e gathi thiki arambhi ugunatrisa gathie e itvi lika pasachi lika nu  
 sthinaaka laksara hum Vah je asanarli a hui ar jium athav  
 roge pratu hui atha jium jajarau savara isin luntau kivanum  
 aghatium jium kahum tisum kari na karum je isum pava  
 jura i ni kiji 382 Te jori apavum jarikrama vira ni  
 samarthu vyavasya vacana nauni dharapavum cha nam hala  
 ai vuhavatu may i ni ee ti munika nu jukim u kari nu vira epa  
 kari tru m cum t susallu ji kahau 383 Misai mavari  
 alankari jium ti num mura lex i tatpara nila lika gharu prim l  
 nu karavahara chivau luntau apapavum blala i ni kari m nai  
 384 Je i vira anu sofri bolvai kari lola loka nam apavari vira  
 pa li nu van cu trahur g n a nu viclam ral u al ara keda tap sva ni  
 parum te pachai pade tt i j a kari 385 Ekavu ji n dika nam  
 jusan i ral ai te pasiel u guru ni y i mal i ra ral u i e svaceham  
 lau ekau j i ke trirala testl inavai kari karavai prama l ite uvanu  
 e p n ca losa ni l i a l u i deisai yora l u i l i i mi nai samyora dya  
 tril u i nai samyora 10 e i u i ra sarve i p i ca nu samyoga l i ma

chavvisa bhamgām thām kahi māhi eka dosa kahi māhi bi trinni  
 cyari pamca ima jima 2 ghana dosa tima 2 te dosa ni vṛddhum bhāre  
 kahu 386 Gacha vasi anuugi jñanādika nai ārādhivai udyami  
 gurusevi guru ni ājña mahi rahai ekam ksetri na rahaum, cāritra nai  
 visai apramatta, ekakī pramukha pamca thiki gacha gatādika pāmca  
 viparita janivā, e pāmca pūda nai bi ādum dei samyogum karī ekaeka  
 thiki adhika caritra na aradhaka vitaragum kahia, eha 1 pāmca nām  
 chavvisa bhāmgā pāchili parum ji janivā 386 Mamata aham  
 kara rahita, jñana darsana cāritra nai visai savadhāna isya yati kārā  
 num ekam ksetri rahiya hūmta ghanā rāga nām karma kṣipam  
 387 Krodha māna mātā lobha parisaba na jpanahara anai satya  
 vamta je hum te vaḍapani jamgha nai bali sīna tbayai hūmtai, ekam  
 ksetrum rahiya humta ghana kāla naum samcūm karma kṣipam  
 388 Pamca samiti samitā trihum gupte gupta, samyama cha jiva  
 nikaya ni raksa, tapa cāritra nai visai ūjamavamta, isiā muni ekam  
 ksetri varasa nam saum pani rahatā aradhaka vitarage kahia  
 389 Tau śri jina śāsani sarva prakarum e ima ji karivaum, isi  
 anujña anai sarva prakārūm e ima na karivaum ji isiu nisedha nathi  
 Labha na vāmchanahāra vyavasaia vaniā ni parum āyapada varan  
 joivau 390 Dharma nai visai mātā nathi, kapāṭa nathi,  
 anuvartana mayum goyum bolī nai avarjanā te nathi, dharama naum  
 vacana phūda, vyaktaum pragaṭa, analajamanaum, akutila mayā  
 rahita ṣṣu padharaum jāni 391 Āḍambira lamca anerā naim  
 dhutarivaum, jimi nai kahai baum upavāsī ityādika te kapāṭa, etala  
 bola dharma nā sadhanahāra na hum, deva vāimānika, asura pītāla  
 vasi deva, teha nā loka etalum tribhuvana nai visai, sācam jina  
 dharma mayarahita chai 392 Bhiksu mabatmā nā bi prakāra,  
 siddhāmata nau jana 1, ajana 2, abhiseka upadhyaya tima ratnadhika  
 ācarya cakratau stbavira cela ityādika imi parum purusa rūpūm  
 vastu apivada sevātām vimasivaum, bijam 1 dravya ksetra kāla  
 jiva lābha chehā nai kaji vimasivām 393 Caritra nau aticara  
 bihum prakare chai, mula guna uttaraguna, mula guna nām cha  
 thanaka, prānatipata viramana, mṛśāvada viramana, adattādana  
 viramana, māithuna viramana, parigraha vi, rātribhojana, viramana  
 Ehe chae mahāvratā ne aticāre thāi mūlaguna nā cha aticara, e cha  
 mahi pahili na nava bheda prthvi, apa, teu, vāu, vanaspati, bem  
 driya, temdriya, caurimdriya, pamcemdriya, nava prakara jivaraksa  
 visai 394 Thakata mṛśavadādika mahāvratā na jaghanyā,  
 madhyama utkṛsta trinni prakāra, athava dravya ksetra kāla bhava  
 cyāri prakara uttara gunana aticāra ghaṇe bhede chaum, darśanācāri

anai jñānīcari aṣṭha aticara 395 Ajāna jani kriyā nai viśai  
vatna karu anai jani ajāna guru ni nīśāmi yatna karai śaccha hrai  
jani kriyā anusāmi vartivai cakaratāu gramitha vaśīnai etale kartavye  
kari agitartha anantāu kahi samsara mahā bhāmai 398 Śiśva

pūchhai he bhagavan je mahatmi śaccha naum vartivai cakaratāu  
siddhant i gramitha vaśīnai te mahatmi sanyama sahita hūi nai tapa  
niyama nai viśai yatna karatāu humitāu tumhe anantā samsariu  
vai bhāgi kahiū 399 Guru kahiū chāmi dravya ksetra

kahi bhava yogva ayogva puruṣa papa naum sevīnaum utsrj  
apavida etāi bola agitartha na jñāmi, anajānatāu kumi viparita  
karai tināmi anantā samsariu thu, e dvāra githi 400

Agitartha jñāmi chū dravya tīnam na jñāmi, kima e śacita e  
necita e mīśa mahatmi nāmi e kalpi e na kalpiū jeha ji na  
lāhīdika naum je vastu yogva hui isūm dravya na jñāmi 401

Bhadraka athava abhadraka mī jñāmi chāi tīnam ksetra agitartha  
na jñāmi mīrge vihāra karatāmi anai deśa nai viśai mahatmi vitaragi  
je viśai kahiū te na jñāmi, sugūhi dūhi je kalpi je na kalpiū  
ī mī lāhī pāmi na jñāmi 402 L mīrge e saroge moṣai kaji

sīmānya kaji je kalpi te na jñāmi, samartha athava asamartha  
isūmi puruṣa naum svatūpa, anai vastu śīvana nai adhara mīrge  
dika avastu sīmānya mahātma isū anitara na jñāmi 403

Nīśedhi vastu naum karīnaum cihum prakīre hui mī mīrge koi papa  
karavai nidradika sūra naum mītapāna kīraṇavīśeśa e cihum pāmi  
ne pape je je tapa avai agitartha te na jñāmi 404 Jima

anīnam hūru amdhā mārge nau ajāna koeṣa puruṣa viśāmi vejūm  
mīrge thūki lūhī saṅghata naum vīśakādhipatīnam vāśchāi tau  
sūmi te vīśakādhipatī nāmi samartha hui anai mahat puruṣa  
viśāmi sīdha kotaridika anajānatāu vīśa Jima deśadī mī lūhūm  
gīhe dīpīmtī kahi agūhi bhūm gūthae kari drīśamī phalivai chū

105 6 Nīśam agitartha papa vitaraga naum vacana rūpiu divau  
teha rūpiū mīśam hūru hūmtāu pūchhai kahiū drīśyadika anai  
utsrjge apavida sevī nī avasara anajānatāu humitāu ima amdhā  
sāśīna jñāmi te agitartha sūnyama nai viśai kima vatna karū  
athava agitartha guru mī mīśam apāpā nūm kūna lūta karū  
athava te agitartha guru naum āśāmi lūhīka sahita vīśe pīmi  
śaccha kima pravartivai 107-8 Śī bhāta mīhī mī kahiū

agūhi naum papa apāpā hūīstū je tapa dū anai thedāi pīpī ghānāi  
tapa dū teha hūmi vīśa rāgi mī mīśa bhāmi vīśa mī vīśa  
jī mī hīka lūhī mī lūm lūm 409 Vāstava mīhīvīśa aśīana  
ī mī vīśam jī sanyaktā kahi agitartha aśīanāmi kari ghānāi



samsara karai 410 Agitartha naim athava agitartha guru ni  
nistham caritra naim visai yatna hram karata anai agitarthapanam  
gacha na pravartavanabara naim anai agitartha hram gaccha  
kahatam acarya pada du teha hram jeha bhani e pachali kahia dosa  
lagam teha bhani siddhamta na sutratha janiva ni sapa karivi  
etalai e atha dvara ni gatha igyara gathae kari vasani 411  
Je pura siddhamta nau ajapa tapa karatau humtau jnanadika marga  
anajani nai agah thai vibara kariva vamchatau humtau aticara nam  
stanaka nam sam kari nai maim ayuktaum kidhaum isum na janai  
anai vah je divasa na ratri na aticara naum sodhivaum vrata mula  
guna uttara guna na aticara na janam teha anasuddha naim juna  
dika guna ni sreni na vadham jetali agai hu tetali ji rabai  
412 13 Thoda siddhamta nau dham jankimai gadhaum dohilaum  
ji tapa karai tau hai kasta ji anubhavai pani phala kami na pamam  
e bhalaum isi apani mana ni buddhum vitaraga ni ana pasai ghanaum  
i tapa samjama kidhaum humtaum bhalaum na hum 414  
Anaparichium siddhamta naum rahasya chai jnam ehalaum vasanum  
sutra teha ji nai balam calai chai je nirvyaktika curnna vrtti na  
manam sutra ji manai ehava naum saghali saktum kidhaum tapasam  
jama ghanaum pamcagni prabhrti ajana kasta mahi padai 415  
Jima kunum disi matra vata desadi humtum telia marga na dabau  
jmanam jaivaum viclam gama isyn visesa mjanataum humtau  
vatevahu bhukha trsadika kasta pamai ji, tima apani buddhi kal  
panam vesa acara kevalum ji sutra teha nau dharanahara kasta  
ji pamai 416 Mahatma naum je kalpai na kalpam athava  
sthavira kalpa jma kalpa ahara ni suddhu nsuddhi sattari bola carana  
na sattari karana na nava diksa naim acara sisaviva nau vidhi aloana  
deva nau vidhi saghalau dravyadika na guna nau vidhi diksa anai  
uthamana nau vidhi maha sati rasiva nau vidhi utsarga sarau marga  
apavada karanavisesam sa vidya num sevivaum teha nau saghalau  
acara ajanataum humtau agitartha samyama nai visai lima yatna karai  
417 18 Sisya guru kanhali vidya lu nim prakaram ji lokum  
aneka prakaram vyakaranadika sastra citramadika vijnana sisyam  
humtan janum pani amsum ji ditham buntam apani ji buddhum  
na janum 419 Juna nu dham moksa pamiva na upaya nu  
jana humtau tapa samjama nai visai jma ujama kari jmai amsum  
ji anera anustana karata desi je samicari karai te tima saci kari na  
janum 420 Je vijnana sastra janataum i humtau hu niscum  
kriyam kari teha nau vyapara na karam te purusa teha vijnana  
sastra tanaum phala dravya lalia mahatvadika na bhogavum

ima jānai yatī krivā rahita hūmtau mokṣaphala na pāmanu .  
 121 Riddhi rasa sīta e triṇṇi girava nai vīrai vīhū samvama  
 kariva nī udyama nai vīrai dhīla hūmta ketāleka jūṇi yatī gachā  
 mīlu tau nisari pramāda rūpini vedum manā ni iccheum hūmtam  
 122 Kriyūm kari hīṇau, anai vādāḍika śaktum kari śasana dipā  
 vatau hūmtau jānivami kari adlukau purusa nīcūm gūḍhau bhānu ,  
 paṇi gūḍhaum i dohūḍum masā samapīḍika karatru thoḍa siddhānta  
 nau jāna purusa bhānu nahum 123 Siddhānta nai jīṇivami  
 kari adlukā purusa tanaum jūṇa pūja pamaī , jeha bhāṇi jūṇa tau  
 e mītra jīṇavartu , jeha hīṇa jūṇa caritra mīlu ekū utlu teha naum  
 sūm pīju 124 kriyam kari hūmtam jīṇivami, samvaktūm  
 rahita vesa naum levaum, cha jiva nikaya ni rakṣūm hīṇum tapa  
 je ācarai teha nūru e saghāḍi m phokā thūm 125 Juna rasabha  
 sūkaḍi nu bhūra upāḍatru bhāra ji nau vibhāgiu hui, paṇi sūkaḍi  
 nau parimala vilepina teha nau vibhāgiu na hūm ji krivā riluta  
 jūṇa nau dhāṇi ima ji jīṇi i ji nau vibhāgiu hui paṇi sugati moka  
 nau vibhāgiu na hūm ji 126 . Pragaṭa sarva deṣatam mūḍhūm  
 karatru hūmtau śasana nī hāḷiyai nai vīrai tatpara hūmtau cha jiva  
 nikaya ni rakṣi anai pāmea mahāvratā nau vīrai ōjama na karum  
 teha naum samvaktā kūḷum jānivum 127 Je māha vrit i  
 dika teho hīṇau hūmtau yatī jaikūm gūḍhaum atihūm garūm cha  
 mīṣi pramukha tapa karai kūsika ārisa nai talai tīla upi valatru  
 ārisi nai talam ji kari teha nā vīśāḷāghara vōḍa gamadū ni parum  
 te yatī thoḍā vāḍum ghāṇā nau nīgumapahara jūṇvau 128  
 Cha jivanikāya anai mahāvratā nau pūḷivam mahatim nau dharmā  
 hui , jai yatī hūi nau teha ji na risam, tau he siva kalu te sū dharmā  
 . 129 . Je cha jiva nikaya nī dāvam kari riluta hui te mahatim  
 nahūm anai gṛhastha nahūm yatī nā dharmā thukī cūkau hūmtau  
 gṛhastha nī dīna dharmā thukī cūkaī , dīna sūḍhū naum dīju ,  
 anai sūḍhū patita bhāṇi teha naum dīna na hui 130 Juna  
 koi muhūmtau rīja nī saghāḍi vīpārā lei nau rīja nau eka vīcāna  
 nau lōpivā vādha bāṇḍhaṇa dhāna naum ōḍhivam eḷaḷu marapa  
 pūmū tūm mahatim paṇi cha jiva nikaya anai pāmea mahāvratā  
 nī sarva prakṛtum nīyama lei naum eka i nīvama bhāṇyā hūmtau  
 deva nā thūkura vītarīra m bodhī ajāna vīṇḍhai 131-2 Tau  
 paḍhai samvaktā nau labhi khāṇḍu kūṭru te vati apīṇapam kīḷa  
 atīcīra naum sarasā e kevali naum pratyakṣa ananīta samasā rīp u  
 samudra teha māhi valī paḍhai hūmtau jara marapa na gīḷana nau  
 vīrai dharmā 133 Jivānu i ipānu apāṇi jīṇa dāṣara caritra  
 chūḷiḷam tīvarimā t hāḷai anai jiva ōpārā dāṣa nāḷi 134

athavā rūḍaṁ karatā naim cha jagā mahi eka i loka naim prāṇum  
hīthi sahū nri rījī nī parum vāraun nahīm anai karavai nahīm .

418 . Paṇi vitarāga tīru upadeśa dum jivam upadeśi ācari hūmtai  
purusa vācāpivā nrum thānaka isā deva nī śhūkura thātai , amga  
kahatam he śisya ekalā māpasa nī śhūkura te tham teha nrum vali  
sum kahivauai . 419 . Uttamapraṇam kari utkṛṣṭa vastu mālu

aukuṣṭa saaiṁa sarisau je kiṛiṭa mauda teha nru dharaṇahāra , anai  
kadaga hūluravīdika ābharape kari cigreigatau jhalahatau , anai  
urahum parahūm hīlātīm kumḍala anai bijā i sayara nāni ābharapa  
chaum jeha nām anai āirivara isu nānuai mahāgyeindra vāhana  
chru jeha nri , isu imdra vitaraga nī hūṭū upadeśa nai āradhivau  
ji hūm . 450 . Vajra isu nūmūḥ hathara nai dharaṇahāri mudrum

hūṭū upadeśa nri āradhivau je ratne kari jhalahatum te batriva  
līra vīrīna pūmām . 451 . Manusya loka nai svānūma Bhārata

cakravartu mudra nī sarisī riddhi jam pīmī te hūṭū upadeśa nai  
ānīdhlavau ji pīmī , he śisya isum jāni . 452 . Te kaa nrum

sukha dīlu amṛta nā bumdū sarisau vita roga nī vācra nu upadeśa  
pūmī nai , āpavā ātmā naim hūṭūm dharmānustāra karivau anai

ahūṭū hūmīdika nai vasa maai nā devaumi . 453 . Āpavā nrum  
hūta karatru kahi nau moṣau guru anai uttama isū uttama gūru

isū na thūm , thū ji , anai ahūṭūm ācraṭau hūmtai kahi naim  
avīrasivau nā hūm hū ji . 454 . Je nyama sū tapa samyama

kari salut hūmtai āpanā atinī naim hūṭūm dharmā kaja karai te  
devata nī parum pūjyogya hū , anai loka mlu nūmgahkva nri

kāji sarasava nī parum mātai kuhau vahū . 455 . Sūm lōi  
gūne kari mānvā jogru śhū . jūm gūne kari adhika loka mlu

prāsiddha śri Mahāvira natai vīndivā bhakti nrum rasūm capala  
mukṣa rūpū pallava chru jeha nau isū hūmtai mudra sadā avai

456 . Cori naim karivau kartavyum kari anera naim vameivau ,  
vācra naim kūḍaumi , nrauma mīya naim citavivau para strī

etī nī loka nai vasa papa karivā pravṛtti lūldhū chru jeha nī isū  
purusa nrum te papa nrum karivau ahūṭūm etāum nā sraim

vali lōla teha ūpari vāyara vahū e dīdhva ūpari vali phoḍau  
457 . Tṛpaum anai svavara pasūra anri ritur e hūmū ūpari

sarīsī ūpama chru jeha naim isū jivamū koeka lhalau loka hūm  
tivarum asūmū pūmaka dhara kīvā nri vasa vameha trīsī

458 . Vesamītrūm ji jivam te ājivaka kahūm , teha nī giccha nām  
nā nī Jamālī rījva lakṣmī chru idī jai āpavā rām hūta karata tū

isum śisvū e rihuvā isū kalavā nā padāta . 459 . In driga  
kasava gūmava madā kari niran tara mālu parigūma hūm tū jiva ,

jiva rupia camdrama naum dhamkanahara karmma rupia megha nau  
 motau samuha samayi samayi bandhai 460 Dvesum anera  
 na avarnavada bolivanai visai vistina humta samsara mahila rahana  
 hara jiva rigum kari aneka ksam anai visava ne bhogavive kari  
 ima samtapa naum phedivaum karaum 461 Dharma ni  
 buddhum snanadika svayampakipanaum teha nai visai asakta humta  
 bhola lokika rsi tapasa anai mayavia kulungi tridamdiadika grhastha  
 pana vatipana bihum thiki cuka humta dharma rupi dhani nigamu  
 dandri humta samsara mahi kevalaum jivum 462 Saghalau  
 jiva vinasivau nahum jima raja tima pani nau rasanahara ramka biha  
 i sarisa lesaviva abhaya dana naum vrata chai jeha naim athava  
 devatan abhaya dana nau dhani tinam hanata naim hanu isia bolana  
 hara loka sarisai na huvaum 463 Lokum hokadau asamartha  
 bhani tisum marana rupa kasta pamadu loi vaghum kari deva  
 hram lohi ni bali na karaum tejavanta hani teha bhayi deha mahi  
 teja anivaum ksama ji na karivi isiyam lokika vacana citi na dharivam  
 464 Pitta vavu slesma e cihum dhatu ne prakope kari ksanu  
 jiva jai tau rho hhavya jivo dharma karivai udyama karaum eithula  
 ma thau e agali kahiti cadati cadati dharma ni samagri dohila  
 465 Pamcemdriyapanaum manusya bhava aya desa aravika  
 num kula guru nau samyoga samhahavaum saddahivaum niroga  
 panaum diksa etala bola ekeka pahaim dohila 466 Rogadika  
 upakrame kari apinaum ausaum samphodatau humtau saghalam  
 amgopamga nam hamdhna dhulam karatan humtan deha mahi rahu  
 vaum anam dhana kutumbadika mumkatau jiva ghanum dayanai  
 maum dhavai 467 Te jiva isum citavai jai maharai e ruda  
 kidha naum hala chai inaim hum sugatum jaisu isum je gadhaum  
 rudaum purva naum karivaum te eka i maharu potai nathi tau  
 thoja purva na dhani minja naim marana nai chehadai kunai utthanibha  
 sambhavu 468 Sula visa sarppa visucika panirasau pini  
 bathara agi sambhrama kahai hhaya snehum hiyai dimbau cadai  
 isiu cittabhirama ehe kari jiva ksana eka mahi bija sara mahi sani  
 kramivaum etalai marayi karai 469 Rudam acariani tiri  
 chaim jigaim anai je caritra na guna nai visai niscala chai abhugrahe  
 purum bhara jiva rupium gadalum chai jinaim isiu huutau je ru li  
 gatum jiva dhau chui isia caritra naum maraya velaim kihani tau  
 cumata hui 470 Masahasa isu namum pamsia sarisa jiva  
 vvaktaum vistrium anera naum dharma kahaim ji panu kamma nai  
 blarum bharepanaim kari nai te dharma tima ji karaum nahum  
 471 Te masahasa pamsia suta vigha nai mulu pausi nai danta

na vicala tau manisa kadhai camerann kari sikkasa ma karu muhi  
 isium kahai papi jiumu kahai ti mu na karuun 472 Sutra  
 artha nu vistara ni hvayi nai te sutrartha na sara nu m'ava kari  
 nu l'urekirmannu juu te bhannuun tima karai juna te saghalaum  
 l'ajagaraum na huun juna nat'ava nuun bhannuun te sarisaum teha  
 naum bhannuun hui 473 Natavau v'irigya ni sloka l'hapu  
 jiuun bhannuun kari ghannu loka v'irigya juna te mavi  
 nat'ava te tima bhannu nu macha leva papi mdu sitarai 474  
 kima kima raduun karuun kima kima paduun na karuun maha  
 raum kilhaum kima kima ghannu l'illa hetu hui je juna ma apapa  
 hui suun aloca karu te upani atma naim ghannuun huta karai  
 475 Nirantara pramada nu visu sahaja chui jaha nuun tela  
 naum caritru kisum hui te pahule bilum pade kahai chui, dhilaum  
 adara prava kidhaum guru nu bhavun kilhaum ketala  
 bolu kidha ketala nitola na kidhi isium teha naum caritra  
 hui 476 Sthanaki 2 pminidavanita vati amdhirai prava idai  
 candrama ni parum gune kari lupau thai tathi grhasthapani vogva  
 pharum rahuta te udghra samanna upasraya rahuvai t'au viggha stri  
 ni chundivai t'au narannu isu vati vava v'inchintan manai na  
 v'inchu v'irava na pamann 477 Dosavannapannu kari  
 kankannu rase mujha hrann ko k'annukhu ma udvigna udegavannu  
 sangha purusa ni jiuun ipanannu gopavatu loka mahu jupitum  
 nna ch'innu dosa n'ni sava nu karanahira mahatnu kahannu annerum  
 karuun nnerannu isu loka nuun avasava upajiventu yati jam juu  
 teha nuun jivavannu paduun 478 Dharma nu a l'ukari divasa  
 paravai la mava v'irava na gannu che ghare kaja na sarannu aticari  
 rahuta je m'ila gura panna maha v'radika anai uttara gura panna  
 samantidika teha ni gannu 479 Je d'ini d'ini ratrum ritrum  
 ma lesaun na joim aja m'annava j'uan idika gura uparji anai prima  
 d'ika esse aticare j'uum na edduu ni te apapa itmi nuun l'ita kima  
 karu 480 Inna amvachara musala jupitva lika pachi l'ahf  
 yuktum d'armannu na gannu d'adum uva it'adikum tati a Sanat  
 kumara cakravarti nu d'p'annum tohum arva Mal' annu na d'p'annu  
 ar ka prakari dosadum suu it'va lika v'illi anai l'avala it'adika  
 av'illi e l'illuun nai kalavau m'annu m'ala l'illuun t'au'ni l'ure  
 kamannu jiva na b'uhannu t'au a l'ukannu s'annu k'annu m'annu e l'au  
 hara ni jai u'annu jivun annu it'va sarasara r'uvannu 481  
 P'chuli g'annu kahai a l'ak'adhuum vali e s'annu p'apa p'apa p'apa  
 e annu a l'ari u'annu jivun gura ni s'annu d'illi k'illi l'ui te jiva  
 pachi vali te gura ni s'annu l'arai annu u'annu karai m'annu e d'urakam

naum pihaum bhavapūja lham ghaṇai adhikaum japiyuum  
 191 Jihām vāivā na kīji buja i na pāmūm isu duk iḥ rījaum  
 anerī sthānaka tau kapa naum bija aṇivī na apayai de- karasapī  
 loka naim āpūm, ketale karasapīe te saghaluum bija sādhaum anere  
 karasapīe adhaluum vavuum adhaluum sādhaum ketale saghaluum  
 vāvuum naim nīpīvuum, ketalāeka karasapī bija vavuum anai ūgum  
 hūmtruum ksetri ji chatuum rāya nai bhayum chīnrum gharī āpivā  
 masali nai jūum karum, āpanapuum vopīsvā nai kīji . 195-6

Iham tirthamkara deva rāja dharma rahita dūsamī kīḥ bija rahita  
 durbhukṣa, panara karmmaibhūmī ksetra, vaimyama desavirati suśādhu  
 pāsachū cyāri karasapī varga jūmva, e cihum karasapī naum vitarāga  
 rījāum kevalajūina rūpī dīpta tau saravirati rūpūm bija ūpī na  
 mokṣa sukha rūpīna dhāna nīpīvā nai kīji āpūm, asanvamīe te  
 saravirati rūpūm bija saghaluum sādhaum anai deśavirati śrāvake  
 arddhaum śadhaum, cītrīe ātmī rūpī ksetri vāvuum anai sica  
 pūlvā tau nīpīvuum, dūbhi buddhi nā dhapi tapa vaimyama na  
 vira ūśanā, je e pāsachīdika saghaluum virati bija līhi nai pachum  
 vināsum, īyūm āsani mūka samvum na bhūra isu te pāsachi  
 usannī kahūm . 497-9 Śrāvaka anai mahātmī nau e be marga  
 ullanghūm jiva saghalī tirthamkara na aṇa bhavajai ana ullanghī  
 rihūm jiva jivā maraṇe kari vīśanī anantī samvira mīhi bhāmī

500 Bho bhavya jai tām mūlaguṇa pamea mahavirati nau bhara  
 uttara guṇa pumdvīsuddhādike saluta dhārī na sakum tau jannā  
 vphī dīkī e trimī sthānaka mūmaki na rū la saravakapanuum gīdhaum  
 bhāum . 501 Vitaraga naim bumbā anai bhālī cītrī nī pūji  
 karivā eka manna masali ācīra isu uttama śrāvaka gīdhaū bhāū  
 nahūm, āsana naim halūā nī kariva tau . 502 Jamlagū  
 jivuum tīmlagū trivadhūm saghaluum i papa na karuum isum uccari  
 nai jeha hūm saghalī virati nathi ji (— e) sarva virati nī pratijūi nau  
 karavāhīra deśavirati saravirati bhum thaki eukā . 503 Muhi  
 jivuum kīhai tisum na karum teha ūpalāru īyūm kūga mithvati  
 sambhavi, e jivuum bolū tisum pūmū nahūm isu vūi f pari loka  
 naum āmki ūpajvatsū būntau mithvata vadlārai . 504

Vitaraga nī ājūm ji caritra hūi teha aṇa nai bhūmijvai sūmekā la  
 bhagum jai āṇa ullanghī tau tī ikatuum dharmā kaja kaḥ na  
 ādesum karai . 505 Vesarupa vavavavūm kari iha loka nau  
 nīvīḥa chū jeha naim isu i patita cītrī naim anantān saravīra  
 rahvum hūi jūm i pamea mal vīrate kari gūḍa saravirati gīdha  
 līhedū . 506 Papa na karūm i ma ipa' arī bolī nai je valī tēla  
 ji papa samvārai te deṣtau k' labolūm teha naum nīva līhapī mana  
 nautā kī ja, bhava karivā nau nī kūja anai tija glanī do a naum

1 mivaum hui 307 Loka i mahi je papa thaka bihakana hui  
 te thi suum soṭaum na bolai pami je diksa lei nai sarva papa na karium  
 isi pratijui kari nai vali papa nuum kariavum isium soṭium bolai  
 teli ni diksaumi suum chui 308 Je mahavratā anai aguvrata  
 chumli nai aneru tpa acaru te vjina mursa beḍi mahi bṛṛham  
 sila nai kaji beḍi nuum muliguum pitium koeka kaḍhai teha sarisau  
 jai vru 309 Ghanī pasacha loka japi nuni je madhvastha  
 na hum māma na karium te apnaum kaja na sadhūm anai apapa  
 pium kaji karai te pasacha saghala mili apnapa nuni hamisapapūm  
 kahatī uvihitī nūm kaja kaham 310 He sadho ūm laum  
 alokī nai jai tūm mahavratā nūm bhara jujva upiḍi na sakamī tū  
 jiyira manā nau ranijavanthira vesamatra tinam adhara kamī na  
 hum 311 Āmtaramgapapam tatva kahai te nīśavanaya  
 te u ravi caritra nai vinasi ju mā darśa nau vinasi hui ji, bahyapapam  
 tatva kahai te vyavalahariva teha uśrivi caritra bhagū humtai  
 jī anadarśana vipasam āthava na vipasam pami 312 Niratī  
 cara caritra nau dhīmi sujhai nirmala thai guṇe kari sahita brāhṇa  
 sujhai mokṣa vumchata caritri ni krīva nai vīśai vumchi chai jeha  
 nūm isū caranakarṇa nū vīśai dhīlū jīva sujhai 313  
 Mokṣa nī vumchagabirī caritri nai pakṣi buddhi chai jeham nī te  
 samvīṇa pakṣika teha nūm e lakṣa vitaragum samkṣepataū  
 kahūm jīnam līksanūm caranakarṇa nū vīśai dhīlī hūnta jīva  
 karmma dhovūm 314 saru caritri nau dharmā loka agah  
 kahai anai apnanu acira vasolai lhalī caritri agah aji i nī dikṣa  
 mahitni paham lhalai thi 315 Susadhu nūm vumlai  
 pami vāndīvī nālīm vumhā vumdikā karai pami teha paham karivū  
 nālīm apna śīva kari i nai kaji kahu nūm dikṣa na dūm pratibodhi  
 nū susadhu nūm apai 316 Usannau dikṣa detau humtau  
 aneri nūm anū apapapi nūm upagṛhṭa karai, jeha nūm dikṣa  
 dū teha nū i durātūm thātām anū apapapam ghṛṇraum lū jū  
 317 Jina j loka karām avā jīva tanū mastaka chedai imā  
 acira samāra ne līa sarūm avā jīva nūm siddhanta virū līa  
 prapūtanī trāi acratū mīmī jate vīśai nūm mastaka chedū  
 chai 318 Sahala papa vī para nai talvai saghali dharmā  
 mālī lhalai mahatma nau dharmā eka mokṣa nau mārga bijau  
 r ekṣa nau mārga savakṣa i nū dharmā trijau mokṣa nau mārga  
 vī vīgṛhṭa pakṣa 319 F trilūm thakī anera gṛhastha kulīṅga  
 panyajakadika anū dravya caritri i e vese mūhṛṭvī jūvī i jī na  
 i chāi tūvī i līa vī agā kalī tūm e triṇṇī samāra na mārga  
 320 F sarvāra rījū sār alīa līamate saglāl jūe anarīvāra  
 rāra jūvī dravya kahatī lhalakānūm vāi na vesa līha anai

mūmkya : 521 Vah je sasūga vesa nai vesa gadharu anuragi  
 hūmtau ghanī vara prichavitau hūmtau dravya vesa na mūmkam  
 teha pratnu guru kaham chaim tau tum samvignapakṣikaparānu  
 kari juna tipnu samvignapakṣikaparānu mokṣamarga laham

522 atavi gadharohan murgi hūdvam durbhukṣa mandavada  
 idi lagai rajadika nau bhaya ity idika kye samvignapakṣika sarva  
 saktim siddhantokta jayamam kari juna mahitmi : nūm duhavarā  
 na avam tima je mahatmi : nūm kaja te karai 523 Glapai

a larum kari susadhu nūm bahumina chri jham isum samvigna  
 pakṣikaparānu al humamam kari tochada loka mūh usannam nihka  
 prāta athav : loka sasum karitam dohilaum 524 Mirana vitarā  
 corā padiciana agai vasaṇva che trasavy : gachā thiki nikaly :  
 je pasachā vitaraga na verna thiki vegali hūmti : manā ni iccū um  
 hūdvam te pramāna na kariv : susadhuparānu na leaviv :

525 Citra guṇe kari hūp : śara n : karipahira samvigna pakṣika  
 namu jigam ghapaum dusana lagri te talai va je je jayap : hui te te  
 jayap : te samvigna pakṣika nai karuma na kṛya namu karapa hui

526 Diga lhadidika detam āgaratā libhi hūmti juna v ipu  
 vyavasaya larai mra siddhanta nau jura mahitmi : je mridika nūm  
 adhikaum anyarāda deśi thoḍam dusana jehā thiki isum jam kamī  
 sevai timam teha nūm libhi ji hui 527 Samyama n : saghili :

vipara mūmkv : chum jigam teha nai man jū thoḍu jva dai :  
 hui tau jūrvokta samvigna pakṣika ni jayap : vitarage mahitma  
 n : varā namu mokṣa namu karapa diḥu 528 Umdira nūm

dhamm sumi kaja athav : jima kaga namu son : na dūira ni malum  
 sumi kaja tū a mohā r ipu malum saradum jva nūm lōi upāle a  
 nī śrenum sumi kaja 529 Carapakarāna nai vesa alava karai

nu vinava rahita jva namu e prakarāva sad : alituum kāmstul l a  
 ratna n : lūn vāhira mūrvā nū athav : kaja nai kamthi līsamūham  
 ratna nā l mūm 530 Sici buddham batheli mahi chāt :

umal : nī parum sagl alu mokṣa nau marga jūl rā jva dharma nai  
 vesa pramādi thāsi tū mra jūpū ipum parum teha jva nam k irama  
 lī n 531 Dhamma arthā kama mokṣa el e cilma pal rth e

ekathe upadante hute jethā namu manā e cilum mādī jil mū jil vū  
 ramū telā hram ekantim vūrigva samaya e vāle alama prakarāva  
 sul utal hū 532 Tapa samvama nū vesa alavā nū e vūrigva  
 nī vāta kana nūm : sukha nī karagāl vī na hum atlav : el av : hut :

ketūseka jva samvignapakṣika namu sukla karai lū 533  
 f upaleśa nūlā prakarāva samsthalī nū jethā nūm dharma uparī  
 jūn a : v hūm anai vūrigva na āpanam te ananta samvāri : jū

534 Clag ni karuma nūm upāsamamam kari e saglalaum



## THE INDEX

*Note* —The nīgarī alphabetical order is observed in arranging the words. Different grammatical forms of the same word are grouped together under one convenient word found in the MS. Vowels with an anusvāra are treated as separate phonemes and they come immediately after their corresponding vowels without the anusvāra.

The following convention has been adopted, for brevity, while quoting ND or the Index from Bloch: the first group of Arabic figures indicates the number of the page, the next n or b denotes the first or the second column respectively on that page and the last group of the Arabic numbers indicates the number of the line in that column. Thus 105 b 20 means "page 105, second column line 20 in that column". For other abbreviations see p. ix.

*alāya* "an improper action" subst. dir. sg. n. 128, 152, 185, 186, 222,  
see *lāya*

*ajasa* "infamy" subst. dir. sg. n. 98, see *jasa*

*ajayanāim* "through want of care" subst. inst. sg. f. 337, see *jayanāi*

*ajūna* "unacquainted" subst. dir. sg. pl. m. 176, 179, 114, obl. sg.  
pl. 16, 43, 112, see *jūna*

*ajūnatai* "not knowing" ndj. dir. sg. m. 393, 400, 418, 419, *ajūnatai*  
inst. sg. m. 511, see *jūnatai* under *jūna*

*ajūnāi* "want of knowledge" subst. obl. sg. n. 122, see *jūnāi*  
under *jūna*

*adlāra* "eighteen" num. sub. dir. 163, Skt. *asthīṣa* Pkt. *asthīṣa*,  
Apabh. *asthārāṣa* -dh, a special development in a numeral of  
MI. *itth*, see Bloch, pp. 221, 286b 17, see ND 9 b 23

*anaḥlāraim* "without support" sub. inst. sg. m. 152, *ana* ← *ādhlāra*  
a Skt. lw.

*anulāratu* "experiencing" pres. part. dir. sg. m. 382, Skt. lw.  
*anulāratu*

*anāṭu* "when not risen" adj. loc. sg. m. 361, OG. *ana* ← *īṇu*, see  
*ūṇu*

*anāṭatu* "not doing" adj. dir. sg. m. 16, 180, 263, OG. *ana*  
← *karuṇu*, see *karuṇu*

- anakahū* "untold" adj dir pl m 322, OG *ana* + *kahū*, see *lahū* under *lahai*
- anakhīdhai* "without doing" adj loc sg m n 155, 206, OG *ana* + *kīdhai*, see *kīdhai* under *kara*
- anakhaliu* "unfailing" adj dir sg m 234, OG *ana* + *khaliu*, Skt *śkhalita*, Pā *lhalita*, Pkt *lhalio*
- (*ana*)*gamatau* "not liking" adj dir sg m 323, *anagamatām* obl pl n 321, *anagamatai* loc sg n 283, see *gama*
- anachata* "not existing" adj dir pl m 37, OG *ana* + *chatau*, see *chatau* under *chai*
- anachandūm* "not abandoned" adj loc sg f 32, OG *ana* + *chāmdūm*, see *chāmdū* under *chāmdai*
- anachedūm* "uncut" adj dir sg n 179, OG *ana* + *chedūm*, see *chedai*
- anajasa* "infamy" subst obl sg n 206, OG *ana* + *jasa*, see *jasa*
- anajānatau* "not knowing" adj dir sg m, OG *ana* + *jānatau*, see *jānatau* under *jānai*
- anajānī* "not having known" abs 414, OG *ana* + *jānī*, see *jānī* under *jānai*
- anatochadaum* "not rude, polite" adj dir sg n 80, *ana* + *tochadau*, Skt *tuccha*, Pā *tuccho*, the exact relationship between -u- and o is not clear
- anadīdhaum* "not given" adj dir sg n 361, OG *ana* + *ḍīdhaum*, see *ḍīdhū*
- anadevaum* "what cannot be given" subst dir sg n 265, OG *ana* + *devaum*, see *devaum* under *dai*
- ananamatau* "not bowing down" adj dir sg m 27, 226, 231, OG *ana* + *namatau*, a der Skt lw *namati*
- anaparichūm* "unknown" adj dir sg n 15, OG *ana* + *parichūm*, Skt *parīṣita*, Pkt *paricchia*
- anapāmiu* "not obtained" adj dir sg m 332, *anapāmi* loc sg n 436, OG *ana* + *pāmiu*, see *pāmiu* under *pamai*
- anapūchiu* "unasked" adj dir sg m 485, *anapūchyā* dir pl m 79, OG *ana* + *pūchiu*, see *pūchiu* under *puchai*
- anapūchī* "without having asked" abs 375, *ana* + *pūchī*, see *pūchī* under *puchai*
- anapūmjatau* "not clearing" adj dir sg m 358, OG *ana* + *pūmjatau*, prob from Skt *puñja* "a heap", Pā *puñjo*, Pkt *pumjo*; see ND 383 a 35, note the change of meaning from "heap" to "making a heap after sweeping"

- anabhogavatū* "not enjoying" adj dir pl m 122, OG *ana + bhogavatū*, a verb formed from the Skt lw *bhoga* "enjoyment".
- anamulatū* "not similar" adj dir pl m 231, *anamulavaum* subst dir sg n 222, OG *ana + mīlāi*, see *mīlāi*
- araramivaum* "not to be diverted" subst dir sg n 318, OG *ana + ramivaum*, see ND 530 a 3, see *rāmīatī*
- anarahavaum* "not to stay" subst dir sg n 318, OG *ara + rahivaum*, Skt *rahaṭi* Pī *rahaṭi*, Pkt *rahaṭi* For the use of this word in various Mod I languages see ND 531 a 11-38
- analajāmanaum* "not putting to shame" adj dir sg n 391, OG *ana + lajīmanaum*, cf Skt *layjīpayati*, Pī *layjāpcti*, suffix *mana* < *jana*, see Phonology, p 12
- analāgai* "without having been stuck" adj loc sg n 409, OG *ana + lāgai*, Skt *lagṇa*, Pa Pkt *lagga* See ND 553 n 15
- nnatūmchatau* "not wishing" adj dir sg m 293, *nnatūmchati* loc pl m 206, OG *ana + tūmchatau*, Skt *tūñchati*
- anasanīū* "those who fast" adj dir pl m 377, o Jain's word ext with -u, of *nnasanī* der lw Pkt *anaṣana*, Skt *anaśana*
- nnasīj'atai* "not being accomplished" adj loc sg n 143 OG *ana + sīj'hotai*, Skt *sidlyate*, Pkt *sijjhai*, OG *sijjhai* see ND 607 b 20
- nnohonyām* "unhurt" odj dir pl n 329, OG *na + hanyām*, Skt *hatā* replaced by Pa *hanito* Pkt *hanito*, see ND 636 b 6
- nnahitūī* "not beneficial" adj obl pl m 329, OG *na + hitūī*, see *hitūū*
- onahūnūm* "not being" odj loc sg f 238, OG *ana + hūnūm*, see *hūntou* under *hūi*
- anujanīrai* "permits" v caus pres 3rd sg 365, Skt *onujīrāṭi* (prim), Pa *nnujānāts*, caus *anujānāpcti*, Pkt *anujanai* caus *anujīnā*
- atug'anaum* "too much" adj dir sg n 79, OG *atī + g'anaum*
- atihim* "exceedingly" adv 75 62, 72, 110 141, 161, 167, 225 309, lw Skt *atī + OG -him*, cf Apīlh *jalini tihun* etc
- atīcāre* "by transgressions" subst inst pl m 391, Skt lw *atīcāra*, note the *ī*
- ale'ū* "envy" subst dir sg f 305, a comp of *a + delhai - ūi*, see *delhai*
- adhalum* "half" adj dir sg n 495, Skt *ardhī*, Pī Pkt *adha*, suff *laum* *adhalum* in a comp but *īhan* i urcomp
- īharici* "in the middle of the road" a lw 254, *īha* (see above) - *ci*, see ND 410 a 46

- adhikau* "more" adj dir sg m 132, 178, 348 424, ext Skt lw *adhika* by u, *adhikā* obl sg m 224, *adhikaum* dir sg n 373 481 *adhikām* obl pl n 378
- adhikari* 'in connection' subst loc sg m 164, Skt lw *adhikāra*
- adhikerau* 'more and more' adj dir sg m 319, *adhikērā* pl 247, *adhikeraum* sg n 488 (used adverbially), der Skt lw *adhika*
- anai* and conj 1 2 30 31 34 36 40 45 (8 times), 58, 61, 62, 68, 75 78 84 88, 92, 93 (3 times), etc, Skt *anya*, Pra *anna*, OG *anai* with the loc sg term? Note *ā* is the auxil word, see ND 14 a 3
- anamtau* 'endless' adj dir sg m 202 332, 481, *anamta* obl sg m 500, used adverbially 202, 332, also written *anamtau* 398, ext Skt lw *ananta*
- anamtagunī* "infinitesimal" adj dir sg f 269, Skt lw *anamta* + *gunī* < Skt *gunitā* MG *-ganī(ginī)*
- anamtamai* 'by the infinitesimal' adj inst sg m 197, Skt lw *ananta* + *mai*
- anumodivai* "in consenting" pot part loc sg n 115, Skt lw *anumodate*
- anerau* 'another, different' adj dir sg m 71, 85, 89, also written as *aneru* 67, 509, *anera* pl 307, 372, 520, also obl sg pl m n 35, 36, 69 71, 72, 73, 78, 79, 131, 152, 178, 231, 303, 321, *aneraum* dir sg n 89, 307, also *anecum* 478, *anerām* obl pl 29 besides *anerā*, *anere* inst pl m n 183, 495, *anerī* dir sg f 293, obl sg f 297, obl pl f 201, Skt *anyatara* > Pkt *annayaro* > OG *anera* + u
- apajasa* 'ill fame' subst obl sg m 127, 284, Skt lw *apa* + OG *jasa*, Skt *yaśah*
- apaharanī* "in carrying away" subst loc sg n 120, Skt lw *apaharanam*
- abhāgī* "unfortunate" adj dir sg m 173, 180, Skt lw *abhāgī* + u
- abhīprāyūm* "by the wish" subst inst sg m 105, Skt lw *abhīprāyah*
- amaratām* "while not being dead" a + *maratām* pres part gen pl n 205, see *marām*
- amāri* "non slaughter" subst dir sg f 263, Skt *mārī* f "killing", Pkt *mārī* f OG *māri* MG *mār* in *tarāmār*, see ND 504 b 43
- amulaum* 'a certain' adj dir sg n 318, ext of Skt lw *amukam*
- amhe* 'we' pron 1st pers nom pl 99, 179, 490, Pa Pkt *amheum*, for the various forms of Pa and Pkt and Mod I see ND 636 b 25, see Phonology, p 7

- ayuktaum* "improper" adj dir sg n 91, ext lw Skt *ayuktam*  
*arīsādika* "mirror, etc" comp dir pl m 317, OG *ārīsau + ādika*;  
 Skt *ādarśah* m, for Mod I forms see ND 37 b 17, MG has also  
*ārīso, ārīso, ārīṣī*, see *ārīṣū* below, the *-ī* is unexplained  
*arthī* "for the purpose of" subst loc sg m 102, 179, Skt lw.  
*arthah*  
*alpūrthū* "having less money" adj dir sg m 61, ext lw Skt  
*alpūrthī*  
*arayam* "with a lunb" subst inst sg m 209, Skt lw *arayamh*  
*avahelam* "insult" v pres 3rd sg 99, *avahelūm* pres pres 3rd pl  
 367, *avahelamum* pot part dir sg n 79, 305, Skt lw *avahelā*  
*atī* "moreover" conj 323, Skt *api*, Pkt *atī*, MG *hāt* For the  
 various forms with *h* m Mod I see ND 18 b 39  
*atīśasrau* "untrustworthy" adj dir sg m 151, Skt *atīśaśtaryat*  
 > Pkt *atīśasīarō* > OG ext *atīśasīar*  
*atīśī* "distrust" subst dir sg m 478, Skt *atīśāsah* > Pkt  
*atīśāsō*  
*atēlām* "at improper time" subst loc sg f 114, Skt Pa Pkt *etlā*,  
 MG *etlā*, poetically *etl*  
*asādāvasatī* "rough" adj dir sg f 119, MG *akharāvakkharī*  
*asankhyate* "in the innumerable" adj loc pl m 200, Skt lw  
*asankhyāta*  
*asīmau* "eightieth" adj dir sg m 187, cf Skt *aṣṭi* Pa *asīti*  
 Pkt *asīti*, OG *asī* to which *mau* was added to form the ordinal,  
 MG *asīmo*  
*asanyamī* "by the uncontrolled" subst inst pl m 195, Pkt lw  
*a samyamī*  
*asūyatām* "unclean" adj obl pl n 178, a Jaina religious word,  
 Skt *suddhyati* > Pkt *suyhāt* > OG *sūyat*, der *suyfataurī*,  
 see ND 612 b 12  
*ahankūram* "with pride" subst inst sg m 25 Skt lw *ahankūra-*  
*atīm* "here" adv 360, OG pron stem *a + īm*, cf *atīm*, *atīṣī*,  
 etc, see ND 81 b 18, Bloch 206  
*ahitūm* "not beneficial" adj dir sg n 453 457 530, *ahitūṣī* pl 242,  
 also obl pl m 451, Skt lw *a hiti* with *hi* added on  
*ahīṣī* "to practise" inf 374, prob from Skt *ahīṣyati* (ie *ahīṣ-*  
*asīti*) Pkt *ahīṣa*, *ī* is difficult to explain  
*ahīṣī* *ahīṣī* "he who can practise" subst obl pl m 443, see above,  
*ahīṣī*, cf Pkt *ahīṣī*  
*atī* "at the end" subst loc sg m 150, Skt lw *atī*

*amteurie* "with harem women" subst inst pl f 49, Skt *antah purika*, but Pa *antepurikā*, Pkt and OG *amteurī*  
*amdharai* "in the dark" adj loc sg n 477, Skt *andhakārah*, Pa *andhakāra*, both subst, Pkt *amdhayāra*(*pakkha*) adj, OG *amdhāraum* adj and subst

*āusaum* "life" subst dir sg n 258, 274, 276, 467, *āūsā* obl sg n 274, *āusai* loc sg n 193 cf Ved *āyus*, Pa *āyu*, the OG word is derivable from *āyuska*

*ākulā* "bewildered" adj dir pl m 212, Skt *ākula*, MG *āklo* shows that it comes through Pkt *alkula*, enlarged

*ākrami* "overcome" past part inst sg n 443, Skt lw *ākramati*  
*āgar* "previously" adv 334, 414, Skt *agra* > Pā *agga* > Pkt *agga* > OG ext *āgar*, there might be a word like *agraka* in later Skt, see ND 6 a 1

*āgara* "treasure" subst dir sg m 123, obl sg m 314, 315, a pre OG Skt lw *ālara*

*āgal* "before" adv 9, 65, 105, 231, 414, Skt *agra* > Pā Pkt *agga* > OG ext with *lau*, loc sg *āgal*, MG *āgal*

*āgal* "to" postpos 237, 415, 490, see above

*āgi* "fire" subst dir sg f 283, 469, obl sg f 281, Skt *agnih* m > Pa *aggi* m > Pkt *aggi* m f, see ND 32 b 37

*āgila* "former" adj dir pl m 77, 133, obl sg m 409, *āgilī* obl pl f 407 Skt *agra* > Pa Pkt *agga*, ext with *illaka* > OG *agilau*, cf *āgal* above, MG *āglyā*, see ND 6 a 16

*ācarai* "practises" v 3rd sg pres 119, 426, *ācaraim* pl 59, *ācarām* past part dir pl n 470, *ācarū* loc sg m 449, *ācarivaum* pot part dir sg n 218, *ācarivaum* inst sg n 53, Skt lw. *ācarati*  
*acarani* "by actions" subst dir sg n 379, Skt lw *ācarana-*  
*acārye* "by the preceptors" subst inst pl m 12, Skt lw *ācārya*  
*aja* "to-day" adv 15, 480 515, Skt *adya* > Pa Pkt *ajja*, for various forms in Mod I see ND 33 b 10

*ājñām* "by the command" subst, a rare form of inst or loc sg f instead of the regular *ajñām*, Skt lw *ājñā*

*ātha* "eight" num subst dir pl m 296, 332, obl pl m 69, 330 333, n 412, *āthe* inst pl m 330, Skt *astā* > Pa Pkt *atthā*, see ND 34 a 6

*ādām tredām* "crooked, not straight" adj dir pl n 486 Pkt *adda*, OG ext *ādaum*, OG *tredām* a word like *tredā* with *um* MG *ādātredā*, see ND 11 a 5 216 b 38

- ananda* 'joy' subst dir sg m 8 Skt *ānanda*
- āna* "command" subst dir sing f 109, Skt *ājñā* Pa Pkt *ānā*, see ND 647 b 12 The -n in OG is from single n- in Pa and Pkt, cf OG *rānā*
- ānūm* "brought" p1st part dir sg n 361, *ānī* abs 497, *ānūm* pot part dir sg n 461, obl sg n 495, Skt *ānayaṭi* > Pa *ānētī* > Pkt OG *ānar*, p1st part is a new creation
- ādarum* "with respects" subst inst sg m 524 Skt lw *ādara*
- ādarai* "begins" v 3rd sg pres 482, also (na)ḥlaram 462, *ālarum* p1st part dir sg n 93, *ādaricatum* pot part dir sg n 244, Skt lw *ādara*
- ādum* "in the beginning" subst loc sg 333, Skt lw *ādī*
- āpai* "gives" v 3rd sg pres 516, *āpiam* p1st part dir sg n 495 497, *āpī* abs 428, Skt *arpiyati* > Pa *appeti* > Pkt *appeti appai*
- āpana* comp with another word, 86, see below, *āpanau*
- āpanau* "one's own" adj dir sg n 27, 103, 118, 150, 171, 186 193 252, 510, *āpanaum* m 87, 88, 150 182 183, 310 *āpanīm* pl n 321, 431, *āpanā* pl m 321, obl pl m n 103, 118 191, 323 378 475, 525, *āpanai* inst sg m n 105, 211, 270, loc sg m n 55 77 151, 385, 495, *āpanī* dir sg f 72, pl 265, obl sg pl 26 337 352; inst sg 74, 143, 111, 420, Skt *ātman* ~ Pkt *appano* ext in OG, for der see J Bloch 292, also parā 17 69 125 205, also ND 36 a 27
- āpanapam* "one's self" pron dir sg n 229 305, 326 338 351 384, 420, 478, *āpanapām* pl 152, *āpanapī* obl sg n 32 47 81 131 150, 207, 230 380, 408 455 459, 510 517, pl 31 *apnāpam* inst sg n 227, 237, 517, ext of *āpana* by *pam* derive *āpana* as above, and *pam* < Skt *ten* + *la*, for *ten* > *pp* ~ *p*, see Pischel, parā 300
- āpaḍī* "p1st" subst dir sg f 50, lw Skt *āpal* *āpalī*
- āpaḍanī* "by one's self" adv 179 183 336 407 Skt *atma* + *dhanika* > Pkt *āppalania* for the alternative der see ND 36 a 27 where Nep *āphu* < *appa* - *lu* (1)
- ābharare* "with ornaments" subst inst pl n 171 lw Skt *abharanā*
- āmāḥī* "a kind of fruit" subst obl sg n 531 Skt *āmālikā* > Pa *āmāliko* > Plt *āmālikā* m n ~ OG *āmālikā* m n ~ MG *āmālikā* *dālikā* For m see Grün p 15, see ND 21 a 16 21 b 7
- āpapeḥī* "recourse" subst dir sg m 390 527 *āpapeḥī* collective term, prob the former is a Skt lw latter also Skt *la* *papeḥī* or *d r* < Skt *papeḥī* a place, Pkt *papeḥī*

*āra* "a blade" subst obl sg f 282, Skt *drā* > Pa Pkt *ārā*, see ND 37 b 26

*āradatau* "roaring" pres part dir sg m 169, der Skt *āratati*, Pā *āratati* Pkt OG *āradai*

*ārambhūm* begun 'past part dir sg n 512, lw Skt *ārambha*

*ārādhuvaṃ* by prostituting 'pot part inst sg n 451, 453, lw Skt *ārūdhayati*

*ārīsā* "a mirror" subst obl sg m 128, Skt *ādarsa-* > Pā *ādāsa*, *ādāsaka*, Pkt *āarisa*, ext OG *ārīsau*, for the other forms in MG see *arīsādika*, for the forms in other languages see ND 37 b 47, the -ī in the OG word is unexplained, < *ārīssa* (?)

*āla* 'source of pain' subst dir sg n 76, Skt *āla* > OG *āla*, MG *āl*

*ālasū* "lazy" adj dir sg m 381, pl 291, 310, 351, 190, obl sg m 533, Skt *ālasya* > Pkt *ālaṣsa-* > OG *ālasa* der *ālasū* > MG *ālsu*

*āvai* comes" v 3rd sg pres 401, 456, also (na) *āvaṃ* 523,

*āratati* pres part inst sg m 101, 106, 293, 493, . . . *āviu* past part dir sg m 491, *āryā* obl pl m 578, *āve* inst pl m 169,

*āvaṃ* pot part dir sg n 114, 125, Skt *āpayati*, Pkt *āvei*, *āvai*, for corres forms in Mod I see ND 30 a 39

*āvarjyā* "incubed" past part nom pl m 14, lw Skt *āvarjayati*

*āśrai* "resorts" v pres 3rd sg 30, *āśrayī* abs 132, 360, lw Skt *āśrayati*

*āśrayau* "one who has resorted to" adj dir sg m 408, ext Skt lw *āśraya*

*āsaum* "whole" adj dir sg n 469, *āsā* obl sg m 133, Skt *aksatam* > Pa *akḥhatam* > Pkt *akḥhayam*

*āthamī* "the 8th day of the month" subst dir sg f 241, Skt *astamī*, Pkt *atīhamī*, see ND 21 a 12

*āsa* "hope" subst obl sg f 207, Skt *āśā* > Pā Pkt *āsā*

*āsana* "a seat" subst obl sg n 14, *āsani* loc sg n 334, Skt *āsanam* > Pā Pkt *āsanam*

*aso* "the month *āśvina*" subst 1st member of a comp 241, Skt *āśvayuja* Pkt *assoya*

*āhanu* "beaten" past part dir sg m 138, *āhana* < Skt *dhanati*

*āharai* 'eats' v 3rd sg pres 353, *āhariā* past part dir pl m 199, prob Skt lw *āharati*, cf, however, Nep *aro*, ND 37 b 31, refers to the custom among the ascetics to go to fetch food from families

*āmsi* "an eye" dir sg f 276, 337, pl 91, 261, obl sg pl 321, 337,



106, *āmsam* inst sg 297, 403, 408, 120, 121, Skt *akṣiṇ* > Pa *akkhiṇ*, Pkt *akkhiṇ*, MG *akkhi*, see ND 31 a 9

*āṃgulū* "with a finger" subst inst sg f 135, pl *āṃgulī* 91, Skt *angulikā* > Pkt *angulā* > OG *āmquū* > MG *āqū*

*āmbā* "a mango tree" subst obl sg m 179, Skt *āmra-*, Pa Pkt *amba* ext OG *āmbau* > MG *ābo*, see ND 32 a 15

ī "even" used after a noun to include the thing in the statement, 6 9, 16 19, 21, 27, 29, 37, 38, 11, 45, 48, 49, 56, 413, etc., Skt *api* > Pkt *ari* > OG *i* > MG *y* (j), see Hem iv, 383, 384, 390  
*īgyāra* "eleven" num subst obl pl 412, Skt *ekādasa*, Pa *ekādasa*, Pkt *ekārāsa*, Apabh *eggāraka*, MG *īgyār*, the -y is difficult to explain. The word appears in PSL without the first syllable, see ND 58 n 11

īyī "alone" emphatic particle used after the noun to differentiate the thing from anything else, 373, 493, *i + jī*, see Hem iv, 120, also 106, 114, 419, 123, 129. For *i* see above, *jī*, Pkt *jī*, jervī. It is possible to suppose *i* as a shortening of the pron *e*.

*ima* "in that way" adv 35, 67, 69, 85, 95, 131, 138 139 273, 287, 322, 374, 409, Apabh *emva*, OG *ima* MG *em*, prob < Skt *evamena*, *-e* > *-i* is special, cf OG *kima* > MG *kem*

*issu* "of this kind" adj dir sg m 10, 11, 27, 47, 60 66, 70, 73, 119, 131, 272, 311, 403, 458, *issū* pl 42 56, 79, 82, 97, 101, 151, 176, 199, 450, also *issī* 43, 89, 387, and *issā*, prob the oldest of the three, 388, 163, *issum* dir sg n 23, 28, 51, 75 80, 93 94, 128, 131, 179, 191, 203, 311, 315 323, *issūm* pl 31 281 327, 461, also *issūm* 329, *issā* obl sg pl m a 231, 236, 112, 470, also *issī* 70, 225 317, 352, 106, *issu* inst sg m n 53, 58, 113, 191, 452 471, also loc sg m a 207, 273, 459 495, *i + iac* inst pl m n 101, 107, 121, *issū* dir sg pl f 1 9 68 162, 179, 217, 317, 370, 390, also obl 501, inst sg 7, 43, 89 179, 295, 495, also loc pl 99 214 277, Skt *īśika* Pa *īśika*, Pkt *īśa*, OG ext *issu*. The *i* is a special development  
*issu* "in this way" adv 9 11, 132 161 192, 318, the acc sg of *īśika* with the ext -*issu*. Note original *issu* > *i*, e.g. OG *gāt*. Later -*issu* remains

*īśaleka* "in this world" subst loc sg m 127, 147, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

*īśim* here adv 20 43 41 153, 172, 299, 497, 512, Skt *īśakānāri* > *īśakānāri* > *īśim*

*ihīnam* "by him" pron dem inst sg m 207, see *īnam*, of which this seems to be an emphatic form made by introducing *-h* for emphasis

*īnam* "by him, by it" demst pron adj inst sg m n 136, 197, 198, 420, 434, 468, 481, also loc sg 57, 102, 109, 120, 164, 179, 244, 261, 268, 282, 336, 370, 459, 498, also *īnum* 47, *īnī* adj inst sg f 3 529, loc sg 179, Skt *etena* > Pkt *eena* > OG *īna* ext by the term *m*, MG *ene*

*uganatrīsā* "twenty nine" num subst inst pl f 382, Skt *ekona trimsat*, Pkt *egūnatīsam*, *eūnatīsam*, *aunatīsam*, the initial *u* in the OG word seems to be due to the *ū* in the 2nd syllable

*uchaum* "less" adj dir, sg n 544, *uchau* m 132, Pā Pkt *uccha* ext in OG *uchaum*, *ū* is irregular

*uthambha* "support" subst dir sg m 468, Skt *ut stambhaḥ* > *ustambhaḥ* > Pkt *utthambha*

*udī* "having flown" abs 105, Skt *uddayate*, Pā *uddeti*, Pkt *uddei*, *uddai*, MG *udī*, see ND 47 b 3

*udhana* "the covering sheet" subst loc sg n 366, Pkt *uddhana*, cf *uddhiyā*, also Pā *oddha* "carried", also Skt *vodha*, *ūdha*? MG *odhnū*, see J Bloch 300, ND 62 a 1

*udhi* "spread over the body" past part loc sg n 366, see above, from *oddha*

*utāvala* "hasty" adj adv dir sg m 131, 149, 363, *utāvalā* pl 150, Skt *\*ut tāpa la*, *uttāpa* "heat", Pkt *uttāvala*, ext in G, MG *utāilo*

*uttamo* "O, the best" adj voc pl m 128, 329, Skt lw *uttama*, for the voc pl suffix *o* see Grammar

*uthau* "a shed" subst dir sg m 368, Skt *avastrtaḥ* > Pā *otthato* > Pkt *otthao* > MG *otho*, cf Pā verb *otharati*, see ND 62 b 22 *ū* is regular

*udyamam* "with industry" sub inst sg m 110, Skt lw *udyama-unmārgi* "on the wrong path" subst loc sg m 22, Skt lw *unmārga*

*upagarana* "utensil" subst dir sg n 373, pl 324, 361, *upagarana* loc sg 301, an old lw Skt *upakaranam*

*upagāra* "obligation" subst dir sg m 206, 301, obl sg 269, an old lw Skt *upakāra*

*upadisaam* "advise" 3rd pl pres 82, *upadisiu* past part dir sg m 16, lw Skt *upadīṣati*

*upadesi* "in the advice" subst loc sg m 450, Skt lw *upadeśa*

- upari* "on" postpos 100, an unemphatic form of *ūpari*, see below
- upāsamum* "by the pacification" subst inst sg m 67, Skt lw *upāsama*
- upāśamāvaṣ* "causes to calm down" v caus, 3rd sg pres 35, *upāśamā* tvaṣ pot part inst sg n 535, causal of *upāśama*, lw Skt *upāsama*
- upāsarge* "by disturbances" subst inst pl n 107, lw Skt *upāśarga* [*ūpanau* "produced" past part dir sg m 135, Skt *utpanna* > Pā Pkt *uppanna*, OG ext *ūpanau*]
- [*upādīvū* "to lift up" pot part obl, Skt *utpātayati* > Pā *uppādeti* > Pkt *uppāda* > OG *ūpūda*]
- upāśraya* "in the Jain church" subst loc sg m 111, 151, 223 477, lw, Skt *upāśraya*
- urahām* "near" adj dir pl n 451, Pa *oram*, for the various forms in Mod I see ND 62 b 30
- ulami* "recognized" past part dir sg m 87, Skt *upalakṣita* > Pa *upalakkhita* > Pkt *ualakkho*, on the change of *ua-* to *u* in long words see Phonology.
- ulami* "betrays" v 3rd sg pres 307, 371, *ulami*vaum pot part dir sg n 177, 267, *ulami*va loc sg 267, Skt *upalapati* Pā *upalāpeti*, Pkt *uralāva*, for *-ū* see above
- ullamgha* "transgresses" v 3rd sg pres 158, lw Skt *ullamghayati*
- usannam* "by the depraved" adj inst sg m 524, lw Pkt *usanna* < Skt *u'sanna* a Jain word, see *ūsanau*
- usannūpanaum* "depravity" subst dir sg n 255, *usannan* + *panaum*, see above
- usamāla* "fulfilling the obligation" adj dir sg n 269 Skt *ut-sankalita* > Pkt *ussamkalia*, MG *asāgan ohiyāla*, prob both differently derived
- ūgarata* "while beingaved" pres part loc sg n 527, *ūgaru* past part dir sg m 435, Skt *ulgarati*, cf Pā Pkt *ugra*, OG *ūgru*, cf Nep *ugrū* ND 41 b 33
- ūgāmanu* "well" v caus 3rd pl pres 60 Skt *u'gāmayati* cf Pā *ugāma* noun Pkt *u'gāmai* > OG *i'gāmai* (prima) *ūgāmai* (caus.), see ND 416 b 4
- ūgatu* "grew up" past part dir sg n 195, Skt *ul'gāt* > Pā *ugāta* > Pkt *ugyati*, replaced by OG *ūgatu* an anatomical formation
- ūkhalu* "with open" adj inst sg m 372 Skt *ul'khalu* > Pā

*ugghāṭeti* Pkt *ugghāḍai* > OG *ūghāḍai* der *ughāḍaum*, MG *ughārū*

*ūchaha* interest, joy subst dir sg m 296, Skt *utsāhah* > Pa Pkt *ucchāho* > OG *uchāha* > MG *uchah*, for *ts* > *ch* cf *uchaum* above

*ujama* endeavour subst dir sg m 72, 180, 254, 292, 333, 421, 534 Skt *udyamah* > Pkt *ujjamo*

*ujamāla* busy 'adj dir sg m 195 pl 218 230, 347, OG *ūjama* + *ala* see *ujama* above, *āla* < Skt. *-alu* (?) MG *ujmāl*

*ūjamaiamta* industrious' adj dir sg m 227, pl 388, OG *ujama* + *iamta*, see *ūjama*

*ūjalaum* 'white' adj dir sg n 140 *ujalai* loc sg 272, Skt *ujala* > Pa Pkt *ujjala*, ext in OG *ūjalaum*, MG *ujlū*

*ujānūm* 'in the feast' subst loc sg f 122, Skt *āudyānikā*, cf Skt *udyana* 'a garden', Pkt *ujjana* > OG *ūjanī*

*uthamana* the final ceremony" subst obl sg n 418, a Jain religious word, Skt *utthāpana*, replaced by Pā *utthapana* > Pkt *ūthaiana*, MG *uthamnū*

*ūthivaum* "getting up" pot part dir sg n 165, also *ūthavaum* 379, *ūthivai* loc sg 15, 186, 237, \**usthāti*, cf Skt *uttisthati*, Pa *utthāti*, Pkt *utthai*, OG *ūthai*, see ND 47 a 24

*ūthiadiḷa* 'getting up, etc' comp *ūthivaum* + *ādiḷa*, see *ūthivaum* above

*ūtāranahāra* "one who carries across safely" subst dir sg m 123, Skt Pa Pkt *uttāraṇa* + *dhāra* > MG *utārnār*<sup>1</sup>

*ūdālivaum* "squandering" pot part dir sg n 431, Skt *uddālayati* > Pa *uddaleti* > Pkt *uddālai* > OG *ūdālai* > MG *ūdālvū*

*udega* "sorrow" subst dir sg m 211, 316, 321, obl sg 74, *ūdegum* inst sg 318, lw Skt *udēga*

*ūdegavamta* "sorrowful" adj dir sg m 478, OG *ūdega* + *vamta* *ūdharī* 'having taken out' abs 537, Skt *uddharati*, Pā *uddharati*, Pkt *uddharai*, OG *ūdharai*, see ND 49 a 50

*ūnhālū* "summer" subst obl sg m 200, Skt *usnakāla* > Pa *unhakāla* > Pkt *unhaūla* > ext in OG *ūnhālau* > MG *unālō* For *-nh* > *nh*, cf footnote

*upajai* 'is produced' v 3rd sg pres 372, Skt *utpadyate* > Pa *uppajati* > Pkt *uppayjai*, *ūjanau* past part dir sg m 16 179, 210, 435, *ūpanā* pl 56, 151, Skt *utpanna* > Pa

<sup>1</sup> OG *nakāra* > *nāra* > MG *nār* is another example of a special phonetic change between the OG and the MG periods

- uppanna* > Pkt *uppanna* > OG ext *ūpanau*, *upana* loc sg n 362, 371, *ūpane* pl m n 221 295, *ūpāum* caus 3rd pl. pres 127, Skt *utpālayanti* > Pa *ūpāletti* > Pkt *uppāletti*, the new caus *ūpajīrai* 3rd sg pres 535, *ūpajāmeti* pl 167, *ūpajīru* past part dir sg m 167, *ūpajīratu* pres part dir sg m 178, *ūpajīruun* pot. part dir sg n 131, *ūpajīravā* obl sg 210, *ūpajīravai* loc sg 323
- ūpanau* "produced", see under *ūpajai*
- ūpama* "comparison" subst dir sg f 312, 458, Skt lw *upamā*, *ū* ! *ūparūthau* "transgressing" dir sg m 130, Skt *uparistha* > Pa *uparistha*, Pkt *upparistha*-, the original word may prob be *upara stha*, and the Pkt form might possibly have *pp*-, cf *upaharaum*, which see below
- upari* "on" postpos c obl 70, 75 92 122 139, 141, 174, 208, 274 297, 318, 366, 386, 434, 457, 534 504, Skt Pa *upari*, Pkt *uppari*, cf *upari* above
- upaharau* "over and above" postpos adj c obl 504, *ūpālaraum* n 361, OG *ūpara* (or *ū*) + *harau*, see note on *raharai* Gram pp
- ūpādatau* "taking up" pres part dir sg m 426, *ūpātī* inf 511 Skt *utpādayati* > Pa *uppāletti* > Pkt *uppādati* > OG *upāletti*, MG *upāre*
- ūpārjai* "acquires" v 3rd sg pres 320, 191, *ūpārjūm* past part dir sg n 165, 166, lw Skt *upārjayati* The *ū* is prob due to the influence of words like *ūpādati* above
- ublagau* "broken in trained" past part dir sg m 205, *ūllagaum* n 209, Skt *ulblagna* > Pkt *ulblagja* ext in OG
- ūramanī* "the name of a city" subst dir sg f, lw Skt *uramni*
- ulī* "an implement of Jain ascetic" subst obl sg n 240 Skt *upalikakam*, Pkt *olakkā*, ext in OG
- ūratī* "on a wrong path" subst loc sg f 320, Skt *ulhartina* > Pkt *uruttī* > OG *ūcala*
- ūradhī* "medicine" subst dir sg n 96 210 pl 361 488, lw Skt *ūradhī* MG *ovar*, cf Gmār *ovulhi* besides Skt *uridhi*
- usarau* "injured destroyed" past part dir sg m 195 229 251 353, Skt *usareti* > Pa Pkt *usanna*, ext in OG
- ūśa* "inhaling" comp with *nī* is subst dir pl m 155 Skt *uśa ūśa* > Pa Pkt *usōti* MG *usava*, see ND 55 a 28
- ū* on "on high" adj lw sg n 22 300 Skt *uccale* > Pkt *ucca* > OG *ū* (or *u*) < *u* MG *ūce*

*ūncecha* "on a very high" adj loc sg n 262

*unta* 'a camel' subst dir sg m 169, pl 182, Skt *ustro* > Pā Pkt *utto* > MG *ūt*, see ND 43 a 36

*ūndaum* "deeply" adv 511, Pkt *umdayam* adj, see ND 61 b 32

*ūmdira* rat subst obl sg m 529, Skt *undurāḥ*, Pā *undura* > Pkt *umdura* *umdara*, MG *ūdār*

*ūmbara* 'a kind of tree' subst dir sg m 234, Skt *udumbarāḥ*, Pā *udumbaro*, Pkt *uumbaro*, MG ext *ūbro* See ND 221 a 25

*e* that dem proa dir sg m 13, 75, 88, 99, 102, 119, 278, 457, 481 f 201, 533 n 111, 172, 481, pl 50, 71, 108, 143, 223, 296 321 *cha* emphatic dir sg m 33, 45 277, pl m. 330, 386, n sg pl 73 178, 202, obl sg pl m 19, 81, 190, n 376, 381, 419, mixed genders obl pl 383

that dem adj dir sg m f n 121, 161, 491, pl 127, 163, 191, obl sg m 1, 45, 48, 93, 402, f 4, n 128, 381, 390, pl 3, 386, 412 481 See below

*che* by these" pron and adj inst pl m n 77, 330, 391, 470, 523, 532, all genders combined 470, loc pl 241, for sg forms see *inaim* Derivation Skt *cāḥ* > Pā *eso* > Pkt *eso* > *cho*, OG *cha* or *e*, MG *i* dialectically, the standard form being *e* For the various forms in Mod I see ND 524 b 35, also J. Bloch 428 b 13 and §§ 160, 203, 276 See Gram p 32

*eka* "one" num adj dir sg m 386, Skt *ēkaḥ*, Pkt *eḷla-*, *ekaim* inst sg 19, 105, 274, 386, loc sg 99, 110, 160, 223, 352, 386, 387, also *ekī* 119, 239, 335, 342, *ekacha* "one another" proa obl sg 54, 386

*ekela* "one by one" num pron obl sg 466, *ekelai* loc sg 276, Skt *ekāṇka* Pkt *ekleḷkama*, *ekkaḷka-*, MG *ekleḷ*

*ekathe* "collectively" adj inst pl m 532, Skt *eka stha*, Pā *ekattha*, Pkt *ekkattha*, MG *ekthe*

*ekīlau* "the figure 1" subst dir sg m 274, OG *eka-* + *-lau*, for *eka* see above

*ekamanau* 'of a determined mind' adj dir sg m 90, ext of *eka* + *manā*, for *eka* see above, *manau* ext lw Skt *manah*

*ekalau* "alone" adj dir sg m 158, 159, 160, 161, 370, 386, *ekālī* f 321, *ekālī* obl sg m 156, 158, pl 450, *ekalaum* dir sg n 115, Pkt *ekalla*, MG *eklo*

*ekavira* 'once' adv 177, Skt *ekavīram* Pā *ekavīram*, Apbh *eklavīram* MG *ekvīr*

- ekavīsa* "twenty-one" num subst dir 81, Skt *ekavīśatī* Pkt *ekkaivīsaī, ekkaivīsam*, MG *ekvīś*
- elākīpanaum* "lorelines" subst dir sg n 161, lw Skt *elālī + panaum*
- elūvana* "fifty one" num subst obl pl 316, Skt *ekapñcāśat*, Pa *ekapaññāsa*, Pkt *egapannūsa*, *-pannīsa* > \**pannīsa* > \**pannāsa* *elūvana*, the *-ā* is analogical from *būvan*
- ekū* "every one" num pro adj dir sg m 319 425, Pkt *ekka hu* (1)
- etalau* "so much" adj dir sg m 370, pl *etalā* 114, 135, 218, 302, 316, 400, 466, also obl m n 165 318, *etalām* dir pl n 119, 155, 361, also *etalā* 378, *etalām* inst sg n 157, *etale* inst pl 398, *etali* dir sg f 271, 277, pl 19, 240, Vedic *īyattaka*, Skt type \**āiyattaka-*, Pa *ettaka*, Pkt *ettoa, ettia, ettile, ettula*, Apabh *ettulo*, MG *etlū*, see Hem iv, 408, 435, also see footnote
- etalām* "by that, that is to say" adv inst sg n of *etalām* see *etalau* above
- evadau* "so big" adj dir sg m 173, *evat tūvat* then *-da* added, cf JMag *evadila*, ext m Apabh *evadu*, see Hem iv, 408, Pischel, § 149, MG *evva*
- ehabhanī* "therefore" conj 209, OG *ela + bhanī* (postpos)
- eherau* "such" adj dir sg m 381, *eharū* 74, 533, *evū* obl sg m 435 or *elavū* 475, *ehrai* inst sg m 26, OG *cha + rau* cf OG *jeḥarau, tcharau, leḥarau*
- laudī* "a shell, cowry" subst dir sg f 178, Skt *lapardikā*, Pkt *katad lū*, for variations in Mod I see ND 109 a 15
- ku utigūmanī* "exciting curiosity" adj dir sg f 485 lw Skt *kaū uka + ūmanī* < Skt *-āparīkā*
- kacirū* "dirt" subst. obl sg m 32, Skt *kaccara*, Pkt *kaccavara* m "sweepings", see ND 66 b 33, note 14
- ka'ake* "with armies" subst inst pl m 49, lw Skt *katāla*
- kādiu* "at the waist" subst loc sg f 355, Skt *latih* Pkt *k li*, MG *karj* (dialectically) *stari hrd keri*
- kalūu* "litter" adj dir sg m 125, *kādum* n 106, *kalūu* obl sg m 35, *kalūām* obl pl n 36, Skt Pa *katula*, Pkt *ka-lao* OG *ka'ū u* MG *karra*, see ND 70 b 17
- kārdhūmā* "to insult" pet part dir sg n 145, lw Skt *kārdhūmā*
- kānkli* "near, near by" adv arl postpos 300, to' 33 377, 14 145 and becomes *kānkli* in MG cf PG 145 146 147 148 149

from 266 426, Pkt *lan/ai* ext by *la* in OG, seems to be the loc form, note *ā* in postpos, see ND 72 a 4

*lan/ae* by the girls subst inst pl f 19, 153, lw Skt *kanyā*

*lapura* camphor subst dir sg m 231 Skt *karpūrah* Pa Pkt *kappura*

*lamni* action subst loc sg n 103 lw Pkt *kamma* < Skt *lani* a

*larai* does v 3rd sg pres 23 36 52 61 63 69 71 116 130 143 117 159 236 253 360 516 etc also (na)*laraim* 13 61 86 116 138 152 180 197 207 316 314 367 *laraim* pl 9 78 97 110 127 143 175 215 216 also 2nd pers sg 51 292 *larau* 1st pers sg 139 377 407 470 503 508 *larisim* fut 3rd pl 215 *larisi* 2nd sg 123, *larisu* 1st sg 193, *larau* imperat 3rd sg 408 also 2nd pl 465, *lari* 2nd sg 258 522, *lari* inf 158 200 314 382 421, also absol 9, 105 150, 196, 212 253 372 *karata* pres part (unenlarged) 109, 459, *lara tau* pres part dir sg m 65, 222 333 399 411 467, *karatī* pl m 411 421 also obl 72, 449, *karatāu* gen pl 155 402 521

*larivau* pot part dir sg m 181 266 277 *larivū* pl 525, *larivau* dir sg n 77, 91 111, 114 115 131 156 104 451 157 also *larivū* 296 *karivu* obl sg n 155 267, 323, 341, 411, 157, 502, 516 *karivau* inst sg n 77, *karivu* loc sg n 115 235 380 463, *karivī* dir sg f 412 461, *kīd/au* past part dir sg m 455 *kīd/ī* pl 468 476 *kīd/au* dir sg n 411 476 *kīd/ī* dir sg f 445 *kīd/ī* hui pres perf 3rd sg 182,

*kīyu* pass 3rd sg pres 181, *karitau* pass pres part newly created from the pres base dir sg n 307, *karivai* caus 3rd sg pres 316 401 491 also (na)*karivaim* 375, pl 419, *karivau* caus impar 3rd sg 316 *karivau* caus pot part loc sg n 115 Pres base Skt Pa Pkt April h OG MG *kar*, pass Skt *kṛayite* > *l* v *kīyit* Pkt *kīyū* caus Skt *kīrayati* replaced by *karīpeti* > Pkt *karivai*, see ND 136 b 15, J Bloch 206 b 3

*karivāhita* does subst dir sg pl m n 6 74 83 116 158 170 200 270 210 old 114 *karavāhite* inst pl m 107, *karavāhita* dir sg f 333 511 Skt *la* Pkt *karana* - *-d/ita* MG *karīr* see footnote p

*kāṭavāhita* in disgrace sul loc sg m 459 lw Skt *kāṭavāhita* *karavāhita* the saw and other things subst dir pl n 201 Skt *kāṭavāhita* Pkt *kāṭavāhita* see ND 77 a 8



- karasanī* "a cultivator" subst dir pl m 195, also obl sg 497, pl 159, *karasanīe* inst pl m 195, Skt *karṣana* + *ika*, the Mod I has different words, see ND under *kisīn*
- karī* a noun in the inst case followed by *karī* makes an inst phrase, in *karī* sg 14 53, 58 76 91, 92 135 186, it is also : *karī* 92, 131, 151 also in *karī* 67, 79, 96 110, 132 139 155 179 211  
*e karī* pl 60 73, 86 87, 128 129 132 165 186 231 112, before a noun in -a 77, derivation, same as *karī* absol of *karas* which see
- karmum* "with actions" subst inst sg n 173 193, *karmē* inst pl n 137, lw Skt *karma*
- karpūrūlike* 'with camphor and other things' subst inst pl n 186, lw Skt *karpūrādika*
- kalpim* "imagined" past part inst sg n 379, lw Skt *kalpate*
- kaśāye* "with vices of mind" subst inst pl in 117 lw Skt *kaśījī*
- kaśīnūh* "with pain" subst inst pl n 82, lw Skt *kaśī*
- kasautau* "a touchstone" subst dir sg m 190, Skt *kaṣapattalakā*  
 Pkt *kasavattao*, MG *kaśā*
- kahai* "tells" 3rd pres sg 1 3, 81 233, 256, 370 392 172 510  
 also (na) *kahum* 358, pl 95 123, 212, *kahai chaim* cont. pres 3rd sg 230 256 322, 176, *kahai chaim* pl 73, 123 161, also *kahaim chaim* 400 522, *kahau chau* 2nd pl 376 *kahi* imperat 2nd sg 429, *kahisu* fut 1st sg 1, *kahī* inf 279 also nbs 191, *kalatau* pres part dir sg m 373, *kahatī* obl 521, *kahiumum* pot part 77, also *kahium* 119, *kahiu* past part dir sg m 66, 399, *kahiū* pl 322 380 491, 412 also obl m n 132, and *kaśījī* 482, *kahium* dir sg n 331 409 *kahium* pl 408, *kahī* dir sg f 287, 510, also obl 481 *kahiumi* / *ui* past perf (cond) 3rd sg 514 511 *kahiumi chaim* pres perf 3rd sg 382 *kahī* pass 3rd sg pres 16 30 76 77, 132 223, 296 298 321 383 386 110 also (na) *kahiū* 490, 3rd pl 179 459 499, *kahiūaum* pres part pass dir sg n 535 *kahī* pl f 465, *kahīnītaum* crua pres part dir sg m 350, Skt *kaśījī* Pk *kaśī* Pkt *kahi* *kahi* see ND 81 b 1
- kahānahīru* "one who tells" subst obl sg m 521 Skt *kahī* na *chīru*, Pkt *kahānahīru*
- kaka* "that is to say" pres part gen pl 201 111 450 see under *kahi*
- kaki* "who n" interrog pron obl sg 455, *kakījī* > Pkt *kakī* > OG *kaki* The index replaced the interrog pron.

*lahū* "that is" 3rd sg pres pass 231, 469, a case of specialization in sense

*lahūm* "anywhere" adv 342, a double loc form, see *lahi*

*lahūm* "when" interrog adv 319, der same as above

*kampāvī* 'cause to move' caus inf 5, lw Skt *lampate*, as MG *lampe*

*kālūmbara* 'a kind of tree' dir sg n 234, a lw ? cf *ūmbara* above

*kūga* 'a crow' subst dir sg m 95, 510, 519, 530, an early lw Skt *kālaka*

*kāginū* 'a female crow' subst dir sg f 187, *kūga* (see above) + *nī*

*kāchabā* 'a tortoise' subst obl sg m 484, Skt Pā *kacchapa* >

Pkt *kacchabha*, OG ext *kāchabau*, the -b is not explained

*kaja* "work" subst dir sg n 76 118, 150, 155 252, 362, 377, 448,

455 469 529, dir pl 346, 372, obl sg 355, 376, pl 195,

*kajum* inst sg n 484, *kāji* loc sg 80, 143, 151, 203, 329, 403,

436 448 489, also *kāja* 374, *kāje* loc pl 306, Skt *kāryam* >

Pkt *kajjam*

*kājagaraum* "useful" adj dir sg n 473, *kājagarā* dir pl m 43,

OG *kāja laraum* < Skt *kāraḥam*

*kādhai* "takes out" 3rd sg pres 472, 504, Pkt *kaddhai* replaces

Skt *kṛsati*, *kādhi* past part dir pl f 261, MG *kādhe*

*kālayau* "rusted" adj dir sg m 218, OG *kāta* + -au, Skt

-*itaka*-, for *kāta* see *kātum* below

*kātum* "with rust" subst inst sg m 248, Pkt *katta*

*kūdaviim* "with mud" subst inst sg m 218, Skt *kardama* > Pkt

*kaddama*, the loss of nasalization is unexplained

*kāna* "ears" subst dir pl m 32, 43, 378, 454, obl pl 533, Skt

*karnā*, Pā Pkt *kannā*, see ND 86 a 49

*kāranapanam* "as a cause" inst sg n 42, lw Skt *kāraṇa* + -*panam*

*kāranum* "by a cause" inst sg n 95, 110, lw Skt *kāraṇam*, might be an OG word

*kālamuhā* "angry faced" dir pl m 77, Skt *kālamukha* > Pkt

*kālamuhao* > OG *kālamuhau* > MG *kālməyo*

*kālasoriyā* "a prop name" subst obl sg m 445, *kāla* + -*sora* + -*au*

*kālum* "by the time" subst inst sg m 30, 161, 252, *kālī* loc sg m

117, 171, Skt Pā Pkt *kāla*, MG *kāl*

*kālā* "black" adj obl sg m 95, *kāle* inst pl m 272, Skt *kālakāḥ*

Pkt *kālaḥ*, OG *kālau*, MG *kālā*, see ND 90 b 32

*kālikācūryum* "by Kālikācūrya" subst inst sg m 105, 223, 229, 380

- lāmī* "any" indef pron dir sg n 223 229, 380, 111, pl 321, used adjectively dir sg n 139, 153, 160, 179, 186, 315, 478, dir sg m 139, 511, Skt *kāmet*
- lāu* "why" interrog adv 51, 66, 67, 208, 289, 314, Apabh *lāma*, see Hem iv, 118, 121, 422, 431
- kāmāna* "n bangle" subst obl sg n 179, Skt *lāṅkanam* > Pā Pkt *kamānau*, see ND 66 n 21
- lawa* "how" interrog adv 168 176, 318, 406, 408, 480, "why" 26, 30, 111, 277, Apabh *lawa*, *lawa*, *lawa*, see Hem iv, 376, 401, 418, cf OG *jima*, *tima*, *ima*, MG *lēm*, *jēm*, *tēm*, *em*
- linalima* "in what different ways" adv 475, OG *līma* repeated, see above
- lilū-tū* "unhappy" adj dir sg m 70, *lilū-tū* obl sg n 259, lw Skt *līlū-tā* + *-tū*
- lūtāram* "some time" indef adv 93, 216, 382, Pkt *lūt* + *tāra*, note -ī
- līsu* "of any kind" indef pron and adj dir sg m 47, *līsyī* pl 11, *līsum* dir sg n 76, *līsū* loc sg n 189, *lī* obl sg f 297, 352, see below
- līsu* "of what kind" interrog pron and adj dir sg m 120 *līsyā* pl 1, *līsum* dir sg n 120, 476, *līse* inst pl m 480, Skt *līdrśhīka*, Pkt *līsa* > OG ext *lī* + *u* > *līsu* note the shortening
- līsum* "why" adv 21, 35, 139, Pkt *līsam* > OG *līs* ( *ium* ), note ī
- līnā eka* "some" indef pron obl sg m 179, OG *līnā* + *eka*
- līh-ti* "where" adv 158, 278, 288, 321, 341, prob n case form ( *len* pl 1 ) of the word represented in Apabh *līhe* "why" see Hem iv, 365
- līlān-tau* "from where" adv 470, OG *līhām* + *tau*, see above
- līyau* "is done" pass pres 3rd sg 26 271, 289 etc see *lurau* above
- līdī* "worm" subst dir sg m 43, *līde* inst pl 321, Skt *lītaḥ* > Pkt *līlo*, MG *līro* see ND 92 b 42
- lī-ti* "ants" obl pl f 174, 176, *lī-ti* inst pl 174, Skt *līlū* > Pkt *līh-ti* MG *lī-ti*, see ND 92 b 41
- līnau* "by whom" interrog pron inst sg m 263, Skt *lena* > Pkt *lena* > OG *līnau*, note < > ī
- lī-ti* "done" past pass dir sg m 70, 151, 159 174 175, 192 220 301, *lī-ti* pl 3, *lī-ti* dir sg n 81, 109, 139, 143 163, *lī-ti* pl 4 43 83 215, 270, *lī-ti* inst pl m 77, *lī-ti* loc

- sg n 103, *kīdhī* dir sg f 47, 55, pl 334, Pkt *kiddha-* *liddha*, *laddha*, see under *Lara*
- kunaekum* "by some one" pron and adj inst sg m 33, *kunum eka* loc sg 179, 239, OG *kuna* + *eka*, see *kūna*
- kupru* "angry" adj dir sg m 91, *kupriyā* pl 42, lw Skt *kupyati*
- kubuddhi* "of bad intelligence" adj dir sg m 173, lw Skt *kubuddhi*
- kumānasa* "a wicked man" subst obl pl m 137, lw Skt *ku-* + OG *mānasa*, Skt *mānusa* > Pkt *mānusa*, note the early change *u* > *a*, see ND 503 b 7
- kumarium* "by the son" subst inst sg m 39, lw Skt *kumāra-*
- kulī* "in the family" subst loc sg n 55, 154, 331, Skt Pā Pkt *kule*, MG *kul*, see ND 101 a 33
- kusamsargi* "in the bad company" subst loc sg m 64, lw Skt *kusamsarga*
- kūna* "who" interrog pron nom sg m f 129, 289, *kunaum* inst sg m 138, *kunum* inst sg m 416, *kunum* loc sg n 179, 239, Skt *kah punah*, Pā *ko pana*, Pkt *lavanu*, *kauna*, MG *lon*, see ND 98 a 6 See Gram, p 34
- kūe* "in the wells" subst loc pl m 200, Skt *kūpesu* > Pā *kūpesu* > Pkt *kūehu*, MG *kuve* See ND 102 a 13
- kūtvar* "in beating" pot part loc sg n 183, Skt Pā Pkt *kutta-* > OG *kūtar*, see ND 96 b 38
- kūda* "a fraud" subst dir sg n 507, also obl sg n 204, Skt *kūtam* > Pkt *kūdam*, MG *kār*
- kūdaum* "wrong" adj dir sg n 457, *kūdā* obl sg n 177, also obl sg m 385, Skt *kūtaḥam* > Pkt *kūdaam*, MG *kūrū*
- kūdābolau* "a liar" subst dir sg m 507, Pkt *kūdaa bollau*
- kūlaum* "undeveloped" adj dir sg n 427, Skt *lomalaḥam*, Pā Pkt *lomala*, MG *kūnū*, absence of nasalization is curious, or Pkt *kulla* "weak", ext, will give the word
- ketalā* "some, how many" indef and interrog pron and adj dir pl m 122, 167, 170, 179, 252, also obl pl m 339, *ketale* inst pl m 495, Skt *kāṣṭhika-*, Apabh *kettia*, *kettila*, *kettula-*, ext in OG *ketala um*, MG *ketlū*
- ketalāēka* "some" indef pron and adj dir pl m 28, 52, 285, 423, 495, *ketalēka* dir pl f 52, OG *ketalā* + *eka*, see above, *ketalā*
- kevalaum* "mere" adj dir sg m 182, 185; *kevalaum* dir sg n 193, 209, 220, Skt Pā Pkt *kevala*, ext in OG, MG *keval*
- kevalaum* "only, merely, in vain" adv. 338, 416, 462, Skt *kevalam*, Pkt *kevalam*

*leśa* "hair" subst dir pl m 198, 357, Skt *leśāḥ*, Pa Pkt *leśā*, see ND 104 b 43

*lo* "some, any, who" indef and interrog pron and adj dir sg nnd pl m f 478, 490, emphatic *loḥ* 71, 307, 404, 431, Skt *lokeṣu* replaced by Pā *loce*, Pkt *loḥ*, see ND 105 b 34

*locca* "somebody" indef pron nnd adj dir sg pl m f 31, 37, 67, 71, 92, 168, 253, 251, 417, 418, 458, 509, OG *lo + elā*; see *lo* above

*lodāloḍi* "a crore of crores" num subst obl f 274, Skt *lotālotiḥ*, Pkt *lodāloḍi*

*lodāloḍigunau* "a crore crore fold" adj dir sg m 178, Skt *lotāloti + guna*, Pkt *lodāloḍiguno*, ext in OG

*loḍi* "a crore" num subst dir sg f 207, obl sg 18 274, 280, also *loḍi* 187, dir pl 276, *loḍim* inst sg 276, *loḍe* inst pl 269, Skt *lotiḥ*, Pkt *loḍi*

*loḍigunau* "a crore-fold" adj dir sg m 178, OG *loḍi + gunau*, see above

*lriyāṃ* "by work" subst inst sg f 226, Skt lw *lriyā* m is prob a shortened form of *-im*, this termination appears only after the Skt lws ending in *-ā* and is very rare

*lriyāṃ* "by action" subst inst sg f 421, lw Skt *lriyā*

*lānām* "in a moment" subst inst sg m 28, 126, *lānā* loc sg m 116, *lānāḥ* "every minute" 211, lw Skt *lānā-*

*lāyā* "in destruction" loc sg m 119, 193, lw Skt *lāyā*

*lātra* "in the field" subst. loc sg n 90 179, 386, *lātre* loc pl 369, la Skt *lātra*

*lāpām* "lose" v 3rd pl pres 388, lw Skt *lāpāṃ*

*lāḥḥuī* "shake" inf caus 5, lw Skt *lāḥḥayāṃ*

As *lā* is written as *s* in the MS, for the words beginning with *lā* see under *s*

*gāṇa* "a window" subst dir sg m 334, Skt *gāṇāḥ* > Pa *gāṇāḥ* > Pkt *gāṇāḥ* > OG *gāṇāḥ* *gāṇā* > MG *gāṇā*

*gāḥa* "a castle" subst dir sg m 506, Pkt *gāḥa* m, for various forms in Mod I see ND 113 b 36

*gāḥarāḥau* "a rampart" subst dir sg m 523, OG *gāḥa* (see above) + *raḥau* = Skt *raḥāḥa* See ND 513 b 29

*gāḥam* "as many times" adj dir sg n 35t, 414, *gāḥam* inst sg n 20, Skt *gāḥ* Pkt *gāḥ* ext in OG, MG *gāḥ*, the change *-u* > *-ā* in long words like *lāḥ* *raḥau* is to be noted

*ganī* "count" v imperat 2nd sg 94, *ganū* pass pres 3rd sg 453, *ganūm* 3rd pl 478, Skt *ganayati* > Pa *ganeti*, Pkt *ganai* see ND 135 a 16

*ganum* "by the Jaina priest" subst inst sg m 543 Pkt *ganī*

*gatum* "in the condition" subst loc sg f 122, 217, 243, 470, lw Skt *gatih*

*gamaum(na)* "likes" v 3rd sg pres 63, *gamatau* pres part dir sg m 323, *gamatai* loc sg 379, *gamate* inst pl 188, Skt *gamayate*, Pa *gammai*, see ND 135 b 37

*gayau* went past part dir sg m 162, 196, *gayaum* n 62, Skt *gatah* Pkt *gayo*, OG ext *gayau* but *gai* loc sg n 193, Skt *gate*, Pkt *gaye*, see ND 136 a 11

*gayasukumālīla* 'a proper noun' dir sg f 55, Skt *gayasukumarīlā* Pkt *gayasukumālīā*

*garuu* "big" adj dir sg m 406, *garūum* n 428, Skt *guru* replaced by Pa *garuko* > Pkt *garuo*, ext in OG *garū* u, see ND 136 b 6

*garbhī* "in a womb" subst loc sg m 18, lw Skt *garbhāḥ*

*galai* "on the throat" subst loc sg m 447, Skt *galakam* > Pkt *galaam* > OG *galaum* > MG *galū*

*gahlapanaum* "madness" subst dir sg n 309, OG *gahila* + *panaum*, see *gahila* below

*gahlā* 'mad' adj obl sg m 309, Skt *graha*, Pkt *gahilla*-, ext in OG *gahilaum*, MG *ghelū*

*gādalaum* "a cart" subst dir sg n 470, Pkt *gadda*, OG ext by *laum* For the various forms in Mod I and their connection with Skt *garta* "a chariot seat" see ND 140 a 40, MG *gādū*, *gāllū*

*gādhau* "very much" adj dir sg m 126, 141, 161, 207, 323, *gādhā* pl 38, 278, *gādhaum* sg n 203, 221, 277, 304, *gādha* obl sg n 371, *gādhai* inst sg m<sup>1</sup> 132, 178, 318, *gadhī* dir sg f 352, *gādherau* compar dir sg m 141, Skt *gādha* ext by u

*gādhaum* "very much" adv 228 336, 424 468 *gādhau* m 424, 501, 502 522, *gādhaum* inst sg 319, see *gādhau* above

*gāthāe* "by means of strophes" subst inst pl f 230, 382, 404, 542, *gāthāum* loc sg 260, lw Skt *gāthā*

*gūma* "a village" subst dir sg n 356, pl 416, obl pl 385, Skt *gramah* m, Pa Pkt *gūmao* m, see ND 139 a 2

*gūmadīū* 'a villager' subst obl sg m 428, Skt *grāma* ext by -da- in Pkt, further ext in OG by -īu, see Gram p 24, see *gīma* above

- gīraṃ* "pride" subst dir sg n 325, Pa Pkt *gārava* der Skt *qaru qali* "an abuse" subst obl sg f 133, Skt Pa Pkt OG *qāli*, MG *gāl*, see ND 141 b 5
- gīhūm* "in a stroph" subst loc sg f 482, *gīle* inst pl 406, Skt *gāthū*, Pkt *gāhā*, *qāha*, cf Sgh *gī* see ND 139 a 18
- gīntha* "a tie" subst dir sg f 201, Skt *granthīm*, Pa *gantha* m, Pkt *gamtha* m f, MG *qūthi* See ND 139 a 34
- quim* "went" pres part dir sg n 189, Skt *gata* Pkt *qiya*, ext sum by analogy in OG, see the alternative form *giyaum* above
- gunai* "revises" 3rd sg pres 233; also (na)*gunaim* 358, *quniceum* pot part dir sg n 61, a derivative verb from Skt noun *guni*
- gunum* "by virtue" subst inst sg m 58, *gunc* inst pl 49 68, Skt Pa Pkt OG MG *guna*
- gunau* "-fold" adj dir sg m 178, Skt Pa Pkt *guna*, ext in OG
- gunākāre* "by multiplication" subst inst pl m 269 lw Skt *gunākāra*
- guphāvāsī* "residing in a cave" adj obl sg m 62, OG *gupha rūsi*, *guphā*, Apbh *gumpho*, for the discussion on this word see ND 145 a 16, Skt *guhā* cannot give this form, *rūsi* Skt lw
- gurū* "a preceptor" subst dir pl m 155, *gurum* inst sg 150, *gure* inst pl 66, 116, 376, the inst forms point that the word was declined as if it were *gura*, but the old form *guru* seems to have been kept on in the Direct case
- gurūāpanaum* "through pride" subst inst sg n 192 instead of *garūāpanaum* prob through an attempt at learnedness
- guple* "by protections" subst inst pl f 389, lw Skt *quptih* the case form is not regular
- gūmchalaum* "a spiral, a bunch" subst dir sg n 313, *quimchalaum* obl sg 314, *gūmchalim* dir pl n 538 Skt *guccha* Pkt *qui cha* ext in OG by *-laum* cf MG *glādū* See ND 143 a 35
- gūjha* "a secret" subst dir sg n 11 205, Skt *cuhjati* ~ Pkt *guyhim* > OG *qūja*, see ND 158 a 3
- goparai* "in the cow pen" subst loc sg n 234 290, *gēi + charai* *goparai* "hiding" pres part caus dir sg m 176 lw Skt *gopāra* *gopāra* "a proper name" subst dir sg m 170, Skt *gopāra* Pkt *gopāra*
- gūdi* "hours" subst dir pl f 334, Skt *chasti chetidi* Pkt *gūdi*, *qādi* MG *qādi* < *gūdi* See ND 153 b 14
- gūhara* "much" adv dir sg m 116 197, 292 317 *chāri* pl 58 143 160 236, obl sg 12 100 154 158 166 213 293 425,

pl 125 323, 387, also *ghanām* 379, *ghanaum* dir sg n 20, 25, 77, 128, 191, 333, also *ghanum* 250, 256, *ghanām* pl 83, 102, 194, obl pl 187, 324, 535, *ghanāḥ* inst sg m n 30, 82, 357, 494, 524, also loc sg 319, *ghane* inst pl m n 243, 269, 323, 338, 393, 443 479, *ghanī* dir sg f 350, also obl pl 19, 97, *ghaneraum* compar dir sg n 517, Skt *ghanakam* > Pkt *ghanaam*, see ND 154 a 8

*ghanīvara* often 'adv 310, 335, OG *ghanī* + *vāra*

*ghaddhā* 'donkeys' subst dir pl m 74, Skt *gardabhāḥ*, Pa *gadrahā*, Pkt *gaddahā* OG *gaddhau*, MG *gadhara*, the aspiration in the initial syllable of the OG word is unexpected, as also the -ddh, see ND 134 a 41

*ghara* 'a house' subst dir sg n 89, 152, 220, pl 278, obl 220, 230, 370, *gharum* inst sg n 477, *ghare* loc pl 354, *ghari* *ghari* 'at every house' 373, Pa Pkt *ghara*, MG *ghar*. For discussion on this word see ND 154 a 49

*ghatyā* "placed" past part (?) obl pl m 60, Pkt Apbb *ghallat*, MG *ghāle*, see ND 155 a 31

*ghānūm* 'by or in the mill' subst inst or loc sg f 42, Skt *ghātāṃkā* > Pkt *ghāyanā* See ND 156 b 44

*ghāya* "slaughter" subst dir sg m 131, 133, obl 176, Skt *ghātāḥ* > Pkt *ghāya* > MG *ghā* "a throw", see ND 155 b 41

*ghāmta* "a bell" subst obl sg m 489, Skt *ghāntāḥ* > Pkt *ghāmta*, see ND 156 a 6

*ghāmtali* "a small bell" subst dir sg f 447, OG *ghāmta* + *lī*, see above

*ghī* "purified butter" subst dir sg n 368, Skt *ghṛtām*, Pa *ghatam*, Pkt *ghuam* *ghuyam*, MG *ghī*

*ghodā* "horses" subst dir pl m 182, Skt *ghotakāḥ* > Pkt *ghodaā*, see ND 160 b 29

*ghosayati* "was published loudly" caus past part dir sg m 268, lw Skt *ghosayati*

*cautha* "a Jaina fast" subst dir sg m 369, Skt *caturtha*, Pkt *cauttha*, a Jaina religious word

*cauthā* "fourth" adj obl sg m 12, Skt *caturtha* > Pa *catuttha* > Pkt *cauttha*, ext in OG *cauthau*, see ND 186 b 48, cf *cauthi*, MG *cāthi* 'the fourth day of a lunar fortnight'

*caudasī* 'the 14th day of the lunar fortnight' subst dir sg f 241, Skt *caturdaśī* > Pkt *cauddasī*; MG *cāudaśī*



- caupūda* 'four footed' subst dir sg n 117, pl 206, 447, OG  
*cau* + Skt *pada*
- caumāsai* 'in the rainy season' subst loc sg n 369, Skt Pa  
*calurmāsam* > Pkt *caumāsa*, *cāumāsa*, ext in OG *caumāsaum*
- caurāsī* 'eighty four' num subst dir pl 194, Skt *catur* + *aśīti*,  
 Pkt *caurāsī*, see ND 187 b 25, the -ā is due to *bā* in the  
 number 82
- caurīhāra* 'night fasts' subst dir pl m 3, Skt *catur* + *īhāra*,  
 Pkt *caurīhāra*
- caurīvūm* 'in an epoch in an age' subst loc sg f 179, Skt *catur*  
*viśatikā* > Pkt *caurīsiā*
- cadai* 'gets up' v 3rd sg pres 170, Pkt *cadai*, MG *cāpe*, MG  
*cāpe* might be from *cadhai*, see ND 161 b 33, *cadvā* past  
 part dir pl m 301, *cadāru* caus past part dir sg m  
 166, *cadāru* pot part caus loc sg n 186
- cānūkyā* 'a proper name' subst compounded 150, Skt *cānakya*
- cāritrīā* 'he who observes vows' subst obl sg m 470 513, pl 48  
 165, 406 539, *cāritrīe* inst pl 498, Skt lw ext *cāritrī* br u
- cālī* 'walks' v 3rd sg pres 352 367, al o (na)*cālam* 130, pl  
 74, *cālai* *chāi* cont pres 3rd sg 415, *cālīraum* pot part dir  
 sg n 318, *cālīrū* obl 297, *cālīru* caus past part dir sg  
 m 175, Skt *caryate*, *calyate* > Pkt *callai*, MG *cāle*, see ND  
 172 b 45 173 a 30-40
- cāmeaun* 'with the beak' subst inst sg f 472, Skt *caṣcuh* m, Pkt  
*caṣcū* f, see ND 179 b 11
- cāmedā* 'leather' subst obl sg n 380, Skt *carma* > Pa Pkt  
*carma* ext in OG by *-laam*, *cāmma* *laum*, MG *cāmū*, see  
 ND 172 a 11
- cigicigūtau* 'shining' pres part dir sg m 51
- cūti* 'in the mind' subst loc sg n 464, lw Skt *cūtem*
- cūṣāri* 'four' num subst and adj 179, 271 296, 297, 358 497,  
*cūhum* oll 214 310 312 356 401, 465 497, 532, Skt *cātūri*  
 cf *cattīh* in Pkt *cattī* *līsa*, *cūri*, then *cūri* (*ti* *tri*) > *cūri*  
 see ND 172 a 42
- cūkaunum* 'sticks' adj dir sg n 222 301, *cūkanī* oll sg m 535,  
*cūkanī* inst sg n 172, Skt Pkt *cūka* n ext in OG *cūka* n
- cūṣāri* 'contemplates' v 3rd sg pres 36 465, also (*ti*) *cūṣāri*  
 170, *cūṣā* abs 257, also inf 55, *cūṣā* pres part  
 dir pl m 163, *cūṣā* past part dir sg m 143, *cūṣā* inst  
 dir sg n 26 *cūṣā* loc sg f 143, *cūṣā* loc pl m 165,

. *cīntavītaum* pot part dir sg n 95, 319, *cīntavī* pass pres 3rd sg 204, *cīntavītaum* caus pass pres part dir sg n 29, Skt *cintayati* > Pā *cīnteti* > Pkt *cīnteti*, the causal form seems to have been used in the primitive sense. The absence of nasalization in some forms seems to be due to confusion with *citta*

*cīnta* 'worry' subst dir sg f 372, Skt *cintā* > Pkt *cīntā* > Apbh *cīnta*

*cūka* 'misses' v 3rd sg pres 430, Skt \**cyut kṛta*, Pkt *cuklao*, *cūku* 480 from *cukla-* + *iu*, a new formation, *cūkivaum* pot part dir sg n 50, 327, *cūkavai* caus 3rd sg pres 229, *cūkavū* past part caus dir sg m 224, *cūkavī* inf caus 232, *cukavī* 3rd sg pres caus 117, see ND 179 a 31

*cūdi* "bangles" subst obl pl f 334, Pkt *cūda-* m, Apbh *cūdullau*, see Hem iv, 430, cf MG *cūrī*, *cūrō*, *cudlo*, *cudhī*, see ND 181 a 21

*cūrū* "is crushed" v pass 3rd sg pres 312, Skt *cūryate*, cf Pkt *cura* m, see ND 181 a 1

*cetū* "woke up" past part dir sg m 192, lw Skt *cetayati*, see ND 182 b 20

*corī* "theft" subst obl sg f 243, 456, Skt *cāurikā* > Pā *corikā* > Pkt *corā*, see ND 185 b 8

*celau* "pupil" subst dir sg m 93, *celā* pl 377, it is either connected with Skt *cela* "baby's napkin" + *la-* or Skt *ceta-*, cf Pkt *cella*, *cilla-*, Bloch connects it with the Dravidian *cillu* denoting the idea of smallness, see ND 183 13

*cosaum* "clear" adj dir sg n 213, *cosā* obl sg n 213, *cosai* inst sg n 443, Skt *cāṁksa* > Pkt *collha* ext in OG, see ND 184 a 2

*cyavaum* "fall" v 3rd pl pres 29, lw Skt *cyavate*

*cha* "six" num subst dir 3, 82, 111, 234, 374, 394, obl 322, 368, 394, 425, 537, *chae* inst pl 322, \**ksat*, Pa Pkt *cha*, cf Skt *sat*, for comparison with the forms of other Indo European languages see ND 189 a 9

*chai* "is" v 3rd sg pres 1, 2, 3, 6, 26, 33, 42, 43, 47, 70, 73, 83, 85, 394, 451, *chaim* pl 1, 101, 143, 232, 280, 288, 451, *chaim* 1st sg 22, 256 *chatau* pres part dir sg m, *chatā* pl 36 329, also obl sg m n 495, 530, *chatai* loc sg n 207, 253, *chate* inst pl 273, Skt *dhsetsi*, Pa *acchati*, Pkt *acchar*, *achai*, for the

discussion and various views on the derivation of this word see  
D 191 a 27

"flurty" *six* num subst dir 274, OG *cha trīsa*, for *cha*  
above, *trīsa* < Skt *trimsat*

"a period of six months" subst dir sg f 428, Skt *ṣaṁmāsikā*,  
cf *chammāsī*

a "twenty" *six* num subst dir 386, Skt *sadvimśatī* >  
cf *chavīsa* > Apbh *chavīsa*, see ND 19 a 1

m "secretly" adv 195, Skt *channam* > Pkt *channam*,  
t in OG by *-um*, see ND 195 a 50

"secretly" adv 308, 478, prob a development from the  
n pl form of Skt *channa-*

a she goat" subst dir sg f 147, Skt *chāga* > Pkt *chāa*  
t in OG *chā li*, MG *chālī, cālī* (dialectically used by shepherds)

n "gives up" v 3rd sg pres 37, 89, 117, 160 172 173 251,  
1) *chāmdaum* 172, *chāmdisi* 3rd sg fut 319 *chāmdiu*

st part dir sg m 88, 141, *chāmdī* pl 197 also *chāmdyī*  
, *chāmdium* dir sg n 89, 105, 295, *chāmdyām* pl 434

, *chāmdī* inf 173, 255, also absol 459, *chāmdatau* pres  
rt dir sg m 37, *chāmdivaum* pot part dir sg n 295

7, *chāmdivū* obl sg n 477, *chāmdium* pass 3rd pl pres  
3, Skt *chṛndati* > Pk *chaddeti*, Pkt *chaddai* MG *chāde*

r derivation see ND 192 b 1

"cuts" v 3rd sg pres 133, *chedai chai* cont pres 3rd sg  
8, *chedī* abs 112, *chedivaum* pot part dir sg n

145, 1w Skt *chedak*

'end' subst obl sg n 214, Skt *cheda* > Pkt *cheda* n  
row", see ND 201 a 12

n "in the end" subst loc sg m 20 251 OG *cheda-dau* MG  
72

"in the last" adj loc sg m 171, OG loc sg *chedi - lau*,  
G *chedo*

'to untie' inf 204, Skt *chutati* caus *chodiyati*, Pkt *chedei*,  
G *chedai*, see ND 199 b 13, MG *chedō*

'children' subst obl pl n 141, Pkt *chopira* m is the same  
ord as MG *choro*, see ND 201 b 40

one only 'emphatic particle' 20, see p below

"conj 25 29 51, 52 64 66 67, 71, 99 159 210 211, 253 263,  
2 459, 481, etc., Skt *yathā* Pkt *ju*

- jaikimai* "even if" 43, 228, 344, 383, 414, Skt *yadi kimapi*, Pkt *jaikimari*
- jaipuna* "but if" conj 346, Skt *yadi punah*, Pkt *jaipuno*
- jau* 'if, when' 346, 468, Skt *yatah*, Pkt *jao*
- jaga* "universe" subst obl sg n 202, 260, lw Skt *jagat*
- jattapanam* 'with obstinacy' subst inst sg n 118, cf Skt *jata*, also cf Pkt *jatta* "a predatory tribe" (mod *jāts*), cf Skt *jādyā*, Pkt *jadda*, it shows that it is a lw
- jana* "men" subst dir pl m 247, Skt *janāh*, Pkt *janā*, see ND 207 b 19
- janāvivam* "by making it known" pot part caus inst sg n 20, see *jānai* below, see ND 207 b 27
- jamalau* "together" adv dir sg m 303, Skt *yama* "a pair", Pkt *yamala* > Pkt *jamala* ext in OG In MG it is used in account books, e.g. *jamle* "in total", prob an OG lw
- jamārā* "a birth, life" subst obl sg m 133, Skt *janma* > Pkt *jamma* + *ārau* < Skt *lāra* extended (?)
- jayanā* "try, endeavour" subst obl sg f 448, Skt *yatanā* > Pkt *jayanā* It is a Pkt Jain religious lw, *jayanām* inst sg 523, also *jayanām* 295, 345
- jayavamtai* "victorious" adj dir sg m 538, ext Skt lw *jaya* *ianta*
- jarām* "through old age" subst inst sg f 382, lw Skt *jarā*
- jasa* "fame" subst dir sg n 342, Skt *yaśah* n, Pkt *jaso* m n, MG *jas* m
- jam* "if" conj 270, 281, 286, 287, 322, Skt *yat*, Pkt *jam*, also introducing the noun clause 398 453, 478
- jamkimai* "anything whatsoever" pron dir sg n 527, Skt *yatkimapi* Pkt *jamkimari*, cf *jaikimai*
- jāi* "goes" v 3rd sg pres 138, 226, 465, also (na)jām 205, 362, pl 153, 345, 444, *jāisum* fut 1st sg 468, *jāisum* pl 179, *jāi* abs 335, *jāte* pres part loc pl m 176, *jāvaum* pot part dir sg n 131, 262, 318, 320, 379, 416, *jāvai* loc sg n 166, 237, *jāirā* obl sg 103, 243, 170, Skt *yāti* > Pā *yāti* > Pkt *jāi*, see ND 214 a 44
- jājaraum* "old" adj dir sg n 382, Skt *jarjara* > Pā Pkt *jajjara* ext in OG
- jājīva* "for life, as long as one lives" adv 511, *yāvajjīvam* > Pkt *jājīvam*
- jāna* "one who knows" dir sg m 10, 45, 95, 135, 323, 475, pl 42,

83, 164, 221, 227, 229, 393, also obl 112, 375; Skt *jānan* > Pkt *jīnam*

*jīnai* "knows" 3rd sg pres 23, 203, 205 338, 378, 536, (na)*jānaum* 260, 400, 102, 103, 101, 105, also pl 91, *jīnaum chaum* pres cont 1st sg 490, *jānī* imperat 2nd sg 391, 153 531, . *jānī* abs 12, 219, 259, 261, 277, 289, 315, 322, 352, 536, . *jānatau* pres part dir sg m 67, 128 122, also *jānatu* 6, *jānatā* pl 119, 176, also obl sg m 490, *jānuu* past part dir sg m 43, 61, *jānum* n 205, *jānutaum* pot part dir sg n 48, 330, 360, 491, *jānutau* m 9, 35, 290, 408, *jānutā* dir pl m 302, 497, also obl sg 412, 426, *jānutaum* inst sg 424, also *jānuta* 318, also loc sg 437, *jānutī* dir sg f 9 442, *jānū* 3rd sg pres pass 201, 209, 287, 531, *jānūm* pl 420, *jānūtām* pres part pass dir pl n 478, Skt *jāndti*, Pa *jānāti*, Pkt *jānci*, *jānai*

*jātūh* "by birth" subst inst sg f 331, 333, Skt *lū jāti*  
*jātūā* "a window with bars" subst obl sg n 334, Skt *jālin* 'having a net', ext in OG by *ium*, MO *jāhyū*

*jāmgā* "a thugli" subst dir sg f 337, obl f 388 Skt *jāngāhā*, Pkt *jāmgāhā*, see ND 212 b 14

*jam* "so long as" conj 283, Skt *yārat* > Pa *yāra* > Pkt and Apbh *yāra*, *yāram*, *jam*, see Hem iv 429

*jām lagai* "so long as" conj 181, 236, 258 269 403 513, *jam + lagai*, see above

*ji* "only, alone" an emphatic particle, 9 33 52, 60 65 81 82 92 93, 94, 95, 111, 128 113 160 205, 295, 318, 426, Pkt *ji* Apbh *ji*, *yji*, *yji*, see Hem iv, 119, 120, 123 429

*jima* "as like" adv 5 8, 23, 31, 33, 37, 39 41 55 57 59 87 106, 118, 130 131, 147, 149 172, 318 333, Apbh *jeimra* prob on the analogy of *emra*

*jima jima* "the more the more" conj 110 117, 323 343 386 487 488

*jimai* 'cats' v 3rd sg pres 238 251 361, also (na)*jimaum* 239, 210, . *jimī* abs 392, *jimutā* pot part obl sg n 299 Skt *jemati*, Pkt *jeimai*, for the words in various languages see ND 216 b 18, cf M *jeimn*, see Bloch 336 b 19

*jimanaum* 'to the right side' adv dir sg n 416, Skt *jemana-*, Pkt *jimana* "dining", OG *jimana* - u "the hand for dining", cf Nep *khāne* 17

*jir-ṛe* "for instance" conj 38 57, 110 113, OG *jima* - *te*

- ṇāraim* "when" conj 458, OG *ṇ* + *vāraim*, MG *ṇyāre*
- ṇisum* "of what sort" relative pron and adj dir sg n 83, 202, 239, 240 382, 384, *ṇisu* m 310, adv 384, Skt *ṇāḍṛsīkam*, see *isum*
- ṇinaim* by whom 'relative pron inst sg all genders 6, 26, 47, 100, 139, 145, 209, 262, 314, 379, also loc sg 19, 24, 134, 207, 243, 449, *ṇēna* > Pkt *ṇena*, OG *ṇinaim*, for the change *e* > *ī*, see Phonology p 11
- ṇīpai* "win" v imperat 2nd pl 329, *ṇīpivaum* pot part inst sg n 483, this OG verb seems to have been developed from some Skt form involving Skt *ṇiv*, cf Skt *ṇivara*, *ṇivana*, *ṇāpayati*, *ṇāpyate* etc, or (more probably), by some such analogy as MI *lutta jutta* *ḥppai ṇippai*, see ND 217 a 14, cf MG *ṇītya*, *ṇīto*, etc
- ṇīpanahara* a conqueror" subst dir sg m 336, pl 388, Skt *ṇitana* + *dhāra* > *ṇīppanahāra* > OG *ṇīpanahāra*
- ṇībha* "tongue" dir sg f 72, pl 279, Skt *ṇihvā* > *ṇībbhā*, see ND 218 a 10, Bloch 335 b 8
- ṇīa* a being" subst dir sg m 4, *ṇīvam* obl pl 518, *ṇīvaum* inst sg m 197, 202, also *ṇīva* 201, and *ṇīvum* 198, *ṇīve* inst pl 206, 215, 322, 531, *ṇīvo* voc pl 465, Skt *ṇīvā*, Pa and Pkt *ṇīva*
- ṇīvatayum* "life, with life" subst inst sg n 188, Skt lw *ṇīvatavya*
- ṇīvai* "lives" v 3rd sg pres 478, *ṇīvaum* pl 459, *ṇīvaum* 1st sg 503, *ṇīvatai* pres part dir sg m 280, *ṇīvatā* pl 444, *ṇīvatām* gen pl absolute 98, *ṇīvum* past part dir sg n 478, *ṇīvī* pass 3rd sg pres 283, Skt *ṇivatī* > Pā *ṇivatī* > Pkt and OG *ṇīvai*
- ṇīvaloka* in the world of living beings" subst loc sg m 286, Skt lw *ṇīvaloka*
- ṇīhām* "where" rel pron loc sg n used adverbially 60, 262, 313, 331, 362, 367, 494, 495, 524, 532, OG *ṇe* + *hām*, cf *īhām*, *kīhām*, for the change *e* > *ī*, see Phonology, p 11
- ṇudatā* "fit, appropriate" adj obl pl m 316, pres part from OG v *ṇudai* "unites" Pkt *ṇudai*, see ND 221 a 36, cf MG *crus* *ṇorvū*
- ṇuu* different" adj dir sg m 343, 491, *ṇuum* n 495, Skt *ṇutah* > Pkt *ṇuo*, OG *ṇū* ext by -u
- ṇūjua* "each separate from another" adj obl pl m 59, 303, *ṇūjue* loc pl n 369, OG *ṇu* repeated and ext, see above
- ṇūnām* "old" adj obl pl n 325, Skt *ṇurnā* > Pa and Pkt *ṇunna* > OG *ṇuna* ext by *um*, see ND 234 a 44, Bloch 335 b 30

*je* "who" rel pron dir sg nll genders 7, 9, 33, 35 12 382, 168 etc ,  
pl 19, 197, 374, 388 , also *jeha* 379 , obl sg 352, 361, 514 , *jeler*  
inst pl 13, 73, 215, 216, 412 , Skt rel pron *ye, yo*, etc , on the  
analogy of *e* , see Gram , p 32

*jeje* "whoever, whichever" dir sg f n 101, 520 , OG *je* repeated

*jekocka* "some" rel indef pron dir sg m 518 , OG *je, lo, eka*

*jetati* "as much" adj dir sg f 414 , Pkt *jettula* , see *etati* , MG  
*etli*

*jete* "anything whatsoever" indef pron dir sg n 375 , OG *je, te*

*jekakahi* "anybody whatsoever" indef pron obl sg m f 320 , OG  
*jeha + lahi*

*jehabhanī* "because" conj 218, 276, 351, 412 425 , OG *jeha + bhanī*

*jervadā* "as big as" adj dir pl m 198 , Apbh *jervada* , cf OG  
*teradū, kevadū, evadū*

*joum* "see" v 3rd pl pres 480 , *jou* imperat 2nd pl 128 , *joi*  
nbsol 138, 238, 300, 301 , also *joi* 238 , *joi* part part f dir  
sg 297, 328 ; *jouuu* pot part dir sg m 362 , *jouvaum* n 317,  
331, 362 , *joui* pres part pass dir sg f 362 , Skt *yogayati*  
> Pa *yogeti* > Pkt *joui, joi, joi* , see ND 618 n 6

*jogau* "fit, proper" adj dir sg m 156 , also *jogu* , Skt *yogya* >  
Pa *yogga* > Pkt *jogga, joga* , ext in OG , *jogu* is the shortened  
form of *jogau* , see ND 618 a 6

*joti* "having folded" caus nbs 7 , Skt *yutati* > Pkt *jutai* caus  
*jolai* For the various forms in Mod I see ND where the  
discussion on the verb is given, 121 a 36 , see *juda'ū* above

*jhalahalatau* "shining" pres part dir sg m 451 , *jhalahalatūm* dir  
pl n 278 , *jhalahalate* inst pl 286 , Pkt *jhalayhalai* , also *jhalai*  
*halai* connected with MG *jhaljhal* nnd probably with Skt *jvalī* ,  
also see ND 230 b 25-30

*jhanjha* "a quarrel" subst dir sg m 360 , proli connected with  
Skt *jhaljhal* "noise of storm" , Pkt *jhanjha* m MG has a  
group of words akin to this *jhanjhertū jhanjhan* etc

*jhi* 'many' adj dir pl m 335 , *jhi* *jhetraum* comp dir sg n 18 ,  
Skt *aṭṭh padā jala* > Pkt *jhayha*

*jhiha* "a fight" subst dir sg n 70 , Skt *yudhyati* > Pkt *juyhai*  
also *jhuyl* n Apbh *jhiyha* n , the first asy rate is due to con-  
traction with *jha* etc

*jhi* "repeat" v 3rd sg pres 191, 192 , *jhi* pres part dir  
sg m 270 , Pkt *jhi* , see ND 236 a 42

- jhūmsara* "a yoke" subst dir sg n 297, Pkt *jhūsar*, *jhosar* "bears" ?  
cf MG *jhāsvū* the verb, MG *jōsrū* "a yoke"
- talaim* 'go, depart' v 3rd pl pres 320, (na)*talaim* sg 353,  
*tālai* caus pres 3rd sg 237, 352, 353, 399, 526, *talī*  
abs 155, 156, 217, 356, *tālmaum* pot part dir sg n 410,  
*tālmau* loc sg n 519, *tālma* dir pl m 332, prob a non Skt  
word Skt lex *tal* "to be confused", MG *talē*, *tālē* etc,  
cf Nep *tarnū* ND 240 b 41, see Bloch 339 b 11
- tālanahāra* the remover" subst dir sg n 162, pl 488
- thakurāi* "lordship" subst dir sg f 330, 331, obl sg f 437, OG  
*thākura* + *-āi*, see below
- thākura* 'a lord' subst dir sg m 16, 85, 324, 432, pl 450, Skt  
*thakkura* is of doubtful origin, prob related to Skt *sthā*, see  
Chatterji, part 1, § 296
- thāma* "a place" subst dir sg n 210, 322, *thāma* loc sg 239, 318,  
436, *thāme* loc pl 381, Skt *sthāman* > Pkt *thāma*
- thālau* "empty" adj dir sg m 72, Pkt *thalla*, a non Skt word,  
MG *thālo*
- dasivā* "in order to bite" pot part obl sg 138, Skt *damśati*, *daśati*,  
Pkt *dasai*, Pa *dasati*, see Bloch 344 a 29
- dābau* "on the left" adv dir sg n 416, Pkt *dāva*, but more prob  
*dārva*, see ND 318 b 3, Bloch 342 a 1
- dāle* "with branches" subst inst pl f 540, Pkt *dāla*, *dāla*, *dālī*,  
see ND 259 a 37
- dahau* "wise" adj dir sg m 470, *dāhaum* n 80, *dāhaim* inst sg  
n 277, Skt *dagdha*, Pa Pkt *doggha*, as also Pkt *dah* (*hina*),  
for the discussion on the word Skt *dahati* see ND 256 a 30,  
247 a 49, 259 a 7
- dāla* "body" subst obl sg n 211, Pkt *dālla* "a kind of creature",  
"lump", see ND 260 a 16
- dimbau* "obstruction" subst dir sg m 470, Skt *dimba-* "an  
egg", Pkt *dimba*, *demba* "an egg a lump", conversely *pinda*  
is used for egg in some Mod I languages, cf Eng lump, cf  
Nep *dibū*, ND 260 a 11
- duhalapanaum* "pride" subst dir sg n 208, see *duhulau* below
- duhulau* "proud" adj dir sg m 218, Skt *durlabha*, Pkt *dullaha*,  
by metathesis *duhalla*, or from Pkt *dohala* for Skt *dohada*
- dosā* "an old man" subst obl sg m 162, a name of physical defects  
See B and M equivalents from ND 262 a 25, cf also MG *dokra*



*dhaga* "heaps" subst dir pl m 198, the word is connected with a large number of MG words, *dhag*, *dhagla*, *dhaka*, *teka*, *telra* etc, it is also connected with similar words in other languages, see ND 266 n 20

*dhāmkīyām* "closed" past part dir pl n 270, Pkt *dhanka*, see ND under *dhaknā* and *dhaknī*, see Bloch 312 b 38

*dhīlau* "loose" adj dir sg m 216 259, 512, *dhīlaum* n 165, 176, *dhīlā* m pl 123, 514, *dhīlām* n pl 467, *dhīlā* f 462, Skt *dhīla* (1), Pkt *dhilla*, ext, see ND 266 b 12

*dhūkadau* "adjoining" adj dir sg m 233 290, *dhūkada* loc sg m 291, *dhūkādī* dir sg f 374, Skt *dhauka* > Pkt *dhukku* (adj) ext in OG with *-dau*, see ND 268 b 12 cf MG *dhukrū* v

*dhora* "cattle" subst dir pl n 117, cf MG *dhīlā*, Nep *dhārī*

*tau* "then", "therefore" conj and postpos 25, 29 43, 51, 52 61 66, 67, 83, 111, 129, 133, 159, 163, 161, 201 223 241 257 289, 313, 316, 433, 459, 465, 483, 492, 510 Skt *tato* > Pkt *tao*, MG *to*, *tau pachai* "then" conj 133, OG *tau* - *pachai* *taū* "yet" conj 13, 202, 203, 201 205, 208, 217, Pkt *tau khu* Apbh *tau hu*

*tau hāi* "even then yet" 18, 57, 90, 91, 132, 158, 171 414 481 also *tulāi* 140, Skt *tathāpi* > Pkt *tahavi*, the OG *tanhā* has u nonlogically from *tau* see above

*taum* "thou" pron 2nd pers sg dir 208, 256 311 Skt *tuvam* Pkt *tuṃam* *tuṃi*, OG *tūm*, the OG *taum* is on the analogy of *laum* "I", see *tūm* below, see Bloch 381 a 26

*tanau* "of" postpos dir sg m 53, *tanā* pl 47 also obl sg 60, *tanauṃ* n sg 53, 56, 86, *tanām* pl 33 *tanai* loc sg n 166, *tane* loc pl n 55, *tinī* dir sg f 1 pl 91 Pkt *tanaya* cf Vedic *tanaya* "belonging to one's family" cf ND *tan* < Skt *tanuh*

*talikālī* "then" adv 51, Skt *ta tadā* - *kāla*

*tapa* "penance" subst dir sg m 313, *tapum* ins sg 11, Skt *lw tapa*

*tapasanyama* "penance and self-control" subst dir pl n 415, Skt *lw tapa* - *sanyama*

*tarai* "thirst" subst dir sg f 39, 119, Skt *trāṣ* > \**travā* > OG *trivai*

*travai* "with the thirst" past part 1st sg m 145 155, *trav* pl 141, Skt *travā* > \**travā* > OG *travai* m

- tarūām* "the metal lead" subst dir pl n 281, Skt *trapuka* :  
*\*traua tarū*, ext in OG *tarūām*, MG *tarvū*
- talar* "at the bottom" subst loc sg n 428, *talaum* inst sg n 428  
*tala* obl sg n 494, Skt *tala* > Pa and Pkt *tala*, ext in OG  
*talaum* > MG *talū*, see ND 276 a 4
- talate* 'in the ponds' subst loc pl n 200, Skt *taḍāga* m, P  
*talakam* Pkt *talāgam* also *talāa*, there seems to be an influen  
of the word *tata* "a bank" on this word, for connections s  
ND 275 b 29, Bloch 345 b 16
- talām* ground sheets" subst dir pl n 367, ext of *talī* < *talika*  
cf Skt *tala*
- tachai* "cuts" v 3rd sg pres 92, Skt *tāksati* > *tacchai*, seems  
be a lw from an NW or SW dialect, cf MG *charī* "knife  
etc, where Skt *ks* > *ch*
- tājanā* 'sharp' adj dir pl m 282, Skt *tarjanaka* > Pkt *tajjan*  
> OG *tājanau*
- tadwaum* "beating" pot part dir sg n 177, Skt lw *tādayati*,  
MG has not got it, it is found in other dialects, see ND 278 a 4
- tādhi* "cold" subst dir sg f 119, Skt *stabdhih* > Pa *thaddhi* :  
Pkt *thaddhi*, MG *tādhi*, see ND 249 a 43, 249 a 34
- tānā* 'cross threads' subst obl pl m 273, *tāne* inst pl 273, Sk  
*tana* > Pkt *tāna*, ext in OG *tānau*, see ND 278 b 37
- tātām* "hot" adj dir pl n 282, Skt *tapta* > Pā and Pkt *tatta*, ex  
in OG *tataum*, see ND 278 b 15
- tapasum* 'by the sage' subst inst sg m 81, Skt lw *tāpasa*
- taranahāra* "that which takes across safely" subst dir sg n 214  
der *tāraṇa*, Skt *tārayati* v, *tāraṇa* subst
- tāharā* "your" pron 2nd pers gen sg adj obl sg n 33, Skt *ta*  
Pkt *taa* + *harau*, OG *tāharau*, here *rahau* is probably the sar  
word as in the postpos *rahau*, which see
- tām* "up to that time" conj 181, 283, Skt *tāvat* > Pkt *tam*, no  
the special loss of -v-
- tāmtanai* "in the thread" subst loc sg m 272, Skt *tāntuh* > Pl  
*tantu*, ext with -*dau* in OG *tāmtanau*, the change -*d* >  
might be due to the influence of the preceding *ām*, or due to t  
contamination with OG *tānau*, cf the change in Skt -*āpan*  
> OG -*āmana* i
- tamlagai* 'up to that time' conj 258, OG *tām* (see above) + *lag*  
(see below, *lagai*)
- tima* "in that way" adv 25, 39, 41, 55, 87, 88, 96, 103, 112, 139, al

- tīma* 13, 172, Aphb. *tēma*, see *ima*, note the special shortening of *i*
- tu vyi* "in the same way" adv 23, OG *tima* — *ji*
- tūma tūma* "the more" conj 386, OG *tima* repeated
- tūu* "in the same way" adv 314, OG *tima* + *i*, see *i* above; the change *-ai* > *-i* is special
- tūham* "those" pron 3rd pers obl pl m 245, 261, 286, 287, 490, Skt *tesūm*, Pkt *teham*
- tujha* "you" pron 2nd pers obl sg 161, Skt *tubhyam* > Pkt *tuyha* > OG *tujha*, on the analogy of *mahyam* see Grammar.
- tujharaim* "to you" pron 2nd pers dat sg 33, OG *tujha* + *rahaim* *tujha* + *haraim*
- tumhe* "you" pron 2nd pers inst pl 399, 483, Pkt *tumhehi*
- tumhārau* "your" pron 2nd pers pl adj dir sg m 483, Pkt *tumha* + *dhāra* > *tumhāro*, ext in OG, this *hāra* is prob the same as in OG *karanahāra*, etc, cf *tāharau*, *tumhārau*, *māharou* *omhārau*, and the postpos *rahaim*, *haraim*
- turi* "thou" pron 2nd pers dir sg 51, 376, 501, 522, Skt *tadm*, Pkt *tunam*, *tuam*, *tuum*, cf *ahum* "I", *taim* inst sg 511, Pkt *tume*, *toe*, *tai*, OG *tai* + *m*, n part of the inst suffix for nouns, cf *maim*, MG *tū*, see *taim* above, of which this is an unemphatic form
- tūmbadā* "a kind of fruit" subst obl sg n 240, Skt *tumba* > Pkt *tumba*, ext in OG with *-daum*, see Bloch 317 b 28
- te* "he, she, it" pron 3rd pers and demon pron and adj all genders dir sg pl 6, 7, 9, 13 14, 15, 16, 21, 33 35, 36 41, 51 pl 42 59, 388, etc, *teha* emphatic 33, 267, 372, 461, also obl sg 14, 28, 180, 219, 311, 318, 422 493, 501, 505, pl 57, 59, 174 190, 450, *tele* inst pl 19, 70, 93, 101, 168, 179, 198 314 377, 429, for the explanation of the forms see Grammar
- teu* "light" subst dir sg n 391, Skt *tējo* Pkt *teo*
- tejavanta* "strong" adj dir sg m 10, Skt *lve tejavanta*
- te'alum* "that much" adv dir sg n 200, *te'alī* f 65, Aphb. *te'tula* ext in OG, see *etalaum*, MG *te'ā*, the change *-u* > *-a* is earlier being in pronominal form
- teha kārana* "therefore" conj 332, OG *teha* (obl of *te*) — *kārana*
- teha ālanī* "therefore" conj 141, 222, 412 491, OG *teha* (obl of *te*) — *ālanī*
- ter-taj* "having three senses" adj dir pl m 395, Skt. *traya* —

- indriya* > Pkt *temdriya*. The latter part of the comp seems to be a Skt lw, the whole is a learned word used in Jaina philosophy
- tochadau* "curt", "impolite" adj dir sg m 360, also obl pl m 524, Skt Pa Pkt *tuccha*, ext in OG with *-dau*, the OG *-o* is unexplained
- tolium* "weighed" past part dir sg n 487, der *tolai*, Skt *tolayati*, MG *tolyā*, see ND 291 b 40
- tyajum* 'left' past part dir sg n 100, Skt lw *tyajati*
- trāsavya* "terrified" caus past part, caus of OG *trāsa*, *trāsa* + *āna*, cf S *trāhnu*, see ND 275 a 40
- trāmbai* "with copper" subst loc sg n 489, Skt *tāmra* > \**trāmva* > *trāmba*, ext in OG *trāmbaum*, contrast M *tāmb*, Bloch 346 v 28
- trinnu* "three" num dir 81, 108, 218, 231, 296, 371, 397, Skt *trīn* Pkt *trinnu*, MG *tran*, see Gram pp
- trihum* "three" obl pl 336, 361, 385, 386, 520, Pkt *tinham*, see Gram p
- tridamdū* "a proper noun" dir sg m 267, ext Skt lw *tridandī*
- trimanī* "three fold" adj dir sg f 269, Skt *trirbhanitā*, the change *bh* > *m*- is due to *-n* (?) The M has *-mhan*, which shows aspiration
- trūī* "broken" past part dir sg f 458, Pkt *truttā* past part of *trullai* < Skt *trutyati*, see ND 245 b 34
- thakau* "being" v pres part dir sg m 121, Pkt *thaklai* "remains" prob connected with OG *thākatau*, *thakī*, *thakī*, which see, also see Gram, p 12 and ND 295 b 7
- thana* "breasts" subst obl pl m 337, Skt *stana* > Pkt *thana*-, see ND 294 a 46
- thāi* "becomes" v 3rd sg pres 45, 68, 70, 71, 90, 116, 121, 166, 189, 211, 223, 246, 352, 375, 455, 456, also (na) *thaim* 139, 181, 386 455 489, 3rd pl 77, 150, 151, 198, 329, 450, . . . *thāu* imperat 2nd pl 461, *thāi* inf 269, also abs 233, 394, 414, . . . *thātā* pres part obl pl m 443, *thātaum* loc sg m 517, *thayu* past part dir sg m 169, *thayā* obl sg m 140, *thayai* loc sg n 388, *thāvaum* pot part dir sg n 50, 203, 307, *thāvā* obl sg n 253, *thāi* pass 3rd sg pres 351, Skt *sthā* > Pa *thāti* > Pkt *thās*, see ND 295 b 7
- thāi sum* "by any means" adv 508, OG *thāi* + *sum* "what"

*thākatā* "remaining" pres part obl pl m 395, *thākataum* dir sg n 29, 258, 505, *thākatām* pl n 318; Pkt *thakka*, see *thakau* above and the references given there

*thānaka* "a place" subst dir sg n 253, 150, Skt lw *sthānaka*

*thāpaum* "place, put" v caus 3rd pl pres 216, Skt *sthāpyāte*, Pkt *thappia* past part, Apbh *thappa*, note the change of meaning from pass to active See ND 276 a 38

*thāpī* "placed" past part dir sg f 412, past part of *thāpaum* above

*thāna* "milk" subst dir sg n 201, Skt *stanya*, Pkt *thanna*-, see ND 298 a 50

*thāvara* "steady" adj dir pl m 232, Skt *sthāvara*- Pkt *thivara*-, see ND 250 b 13

*thāpanā* "a deposit" subst dir sg f 307, *sthāpanikā*, *thāpaniā*, *thappaniā*, cf Pkt *thappana*-, MG *thāpani* The nasalization is irregular, appearing neither before nor after the OG stage

*thāmlhā* "a pillar" subst obl 179, pl 491, Skt *stambha* Pkt *thambha*, OG *thāmbha* u, ext, see ND 296 b 6

*thilī* "from" postpos c obl 16, 50, 59, 102, 117, 121 132 137, 149, 170, 178, 315, also *thakī* 56, 482 492, 501, prob the abs form of the Pkt v *thakka* connected radically with *thakau*, *thākatau*, etc, see *thakau* above, and the refs, see Gram the -i- in *thi*- is prob due to the ending -ī, or due to contamination with *thata*

*thūmkraum* "spitting" pot part dir sg n 321 Skt *thūlkr* > Pkt *thukka*-, OG *thūmka* > MG *thūlkr*-, the nasalization is peculiar to G, see ND 297 b 13

*thodau* "a little" adj dir sg m 113 116, 177 196, *thodā* pl 171, 210, also obl sg m n 411, 428, 468, *thodaum* dir sg n 82, 139, 155, 283, *thodai* inst sg 161, 252 also loc sg 28 117, 409, *thode* inst pl 197, also loc pl 351, *thodī* dir sg f 528, also pl 263, Skt *stokā* > Pā *thoka* > Pkt *thoa* ext. in OG by -ā i, see ND 300 b 16, Bloch 350 b 6

*thodum* "a little" adv 11, 80, 171 319, see above

*tharī* "a ball" subst obl sg m 380, Skt *dhṛtā* > Pkt *dar*, ext in OG with -ā i, MG *dhā*

*thāma* "controlled" past part dir sg m 183 184, *thāmaum* pres part sg n pl 184, *thāma* pot part dir sg m 184, *thāma* inf 182 *thāmī* past pres part dir sg m 183, Skt *dhāmyāte* > Pā *dhāmi* > Pkt *dhāma*, see ND 649 a 18

- dayām* "with mercy" subst inst sg f 430, Skt lw (?) *dayā*, the ending is very rare, and is seen at the end of Skt f nouns in -ā only
- dayāmanau* "exciting pity" adv 467, *dayā* + *āmanau*, cf *sohāmanau*, etc
- dayāmanāpanaum* "a state of exciting pity" subst dir sg n 320  
*dayā* + *āmanā* + *panaum* See above
- davadarāe* "with speed" 363 Pkt *davadarao* < Skt \**dravadravako*(?), it seems that obl is used to affix the terminations
- dasa* "ten" dir pl 296, 386, obl pl 247, 274, Skt *dasa* > Pa Pkt *dasa*, see ND 306 b 3, Bloch 351 a 7
- dasadasa* "every ten" dir 247, OG *dasa* repeated
- dasa gunau* "ten fold" adj dir sg m 177, a new formation of OG *dasa* and *gunau* OG *gunau* < Skt *gunakah*
- damdāsanaum* "stick and seat" comp subst dir sg n 448, lw Skt *dandāsanam* (ext) a case of samahāra dvandva comp
- dājhai* "gets envious" v 3rd sg pres 69, Skt *dahyate* > Pkt *dajjhai* *dadhyā* past part obl sg n 457, Skt *dagdhā* > Pkt *daddha*, OG *dādh(a)* + -iū, pl *dādhyā*, a double past part form, see ND 257 b 5
- dadhaim* "in the tooth" subst loc sg f 311, Pkt *dādhā*, *daddhā* > OG *dādhā*, MG *dadh*, *dādh*, *dārḥ* (dialectically) See ND 310 a 41, Bloch 351 b 5
- dāna* "a tax" subst dir sg n 627, Skt *dānam* > Pkt *dānam* see ND 649 a 29
- dāmanau* "a foot belt" subst dir sg n 447, Skt *dāman*, Pkt *dāmana* ext in OG, see ND 307 b 37
- dasapanaum* "servitude" subst dir sg n 86, *dāsa* + *panaum*
- dāmṭa* "teeth" subst dir pl m 94, 198, 357, also obl pl m 472, Skt *dantāk* > Pkt *damṭā* > OG *darṭa*, see ND 308 a 22
- dū* "gives" v 3rd sg pres 7, 73, 104, 240, 353, 372, 409, 490, 517, (na)dūm 136, 326 516, also pl 412, *desu* 3rd sg fut 490, *dū* impar 2nd pl 483, *dei* abs 91, 147, 333, 386, *detau* pres part dir sg m 133, 517, *detā* obl pl m 265 *detam* gen pl m n 163, 527, *devaum* pot part dir sg n 135, 155, 177, *devā* obl sg n 224 418, *devai* loc sg n 10, *devi* dir sg f 540, *dījai* pass 3rd sg pres 274, 430, *dījatūm* pass pres part inst sg f 76, *devātau* pass pres part dir sg m 463, the last form is a new creation from

- devaum*, Skt *dā* = Pa *deti* > Pkt *dei*, pass Skt *diyate*  
 Pā *diyyati*, Pkt *dijjai*, see ND 311 b 49
- dinidin* "every day" adv 180, Skt lw *dina-* repeated with loc  
 term
- divaum* "by the day" subst inst sg m 160, *divasi* loc sg 247,  
*divase* loc pl 241, Skt *divasa* lw (1), see *dīsa*, *dīhādau* below
- divasi divasi* "every day" adv 247, OG loc sg *divasi* repeated
- disi* "direction" subst obl sg f 238, *disum* loc sg f 312, Skt  
*dīśā*, Pkt *disā*, *disī*, *disi*
- diksāum* "by the initiation" subst inst sg f 508, Skt lw *dīk ā*  
*dīkīu* "initiated" past part dir sg m 15, 22, *dīksiyī* obl sg m  
 14, also *dīksyā* 515, *dīksūm* inst sg m 76, *dīksī* obl sg f  
 16, Skt lw *dīkīta*, with partial change in the ending
- dīdhā* "given" past part dir pl m 353, *dīdhaum* dir sg n 239,  
*dīdhai* loc sg m 136, *dīdhī* dir pl f 265, obl sg f 267,  
 Skt *dattā-* replaced by Pkt *diddha* which, ext, > OG *dīdhaum*  
 See *du*
- dīnāra* "coins" subst obl pl m 529, Skt lw *dīnāra*
- dīpāvatāu* "illuminating" pres part dir sg m 432, Skt *dīpyte* >  
 Pa *dippati* > Pkt *dippai* > OG *dīpai*, caus *dīpāvatī* pres  
 part *dīpāvatāu*, past part *dīpāyī* dir pl m 35
- dīvau* "a lamp" subst dir sg m 408, *dīvī* obl sg m 265 Skt.  
*dīpa*, Pkt *dīva*, ext in OG *dīvau*, see ND 321 a 35
- dīsa* "a day" subst dir sg m 3, 25 260, obl sg 133 *dīsaum* loc  
 sg m 365, Skt *dīvasa*, Pkt *dīasa*, cf MG (Parsi dialect)  
*dīsa*, see *dīhādā*
- dīsaim*, see under *devai*
- dīhādī* "a day" subst obl sg m 57, *dīhīlai* loc sg 276 Skt  
*divasa*, Pkt *diaha*, OG *dīha*, ext with *-diu*, MG *dīhāda*,  
*dīsa* and *dīhīlai* are prob different dialectal treatments
- dukūla* "in famine" subst loc sg m 401 495, Skt *duḥkūla*, Pkt  
*dukkula*, OG *dukūla*, see Bloch 352 b 18
- durgatūm* "a bad state" subst loc sg f 517 Skt lw *durgatī*
- durivacana* "with bad words" subst inst pl n 35, Skt lw *durivacana*
- dūkhūm* "with unhappiness" subst inst sg n 71, *dūkhī* pl  
 195, lw Skt *duḥkha*
- dūkhī* "unhappy" adj dir sg m 71 172 254 lw Skt *dūkhī*, ext  
*dūkhīla* "weak" adj dir sg m 211, *dūkhī* obl sg f 498, Skt  
*duḥkha* Pkt *duḥkha*, OG ext *dūkhī* > MG *dūkhī*, see Bloch  
 32 b 36

- dusama* 'bad times' subst dir sg 292, Skt *samā* f 'a year',  
*dussamā*, Pkt *dussamā* f, MG *samo* goes back to Skt *samaya*  
*dūhavi* "given pain to" caus past part dir sg m 126, Pa  
*dubbharati*, *dubharati*, Pkt *dubbha*, *dūhavi*, OG *duharai*  
*dūharana* 'pain' subst dir sg n 445, 523, Pa *d'bhariana*  
*deva* 'god' subst dir sg m 70 *deva* inst pl 121, *devam* obl pl  
 279 286 287, Skt *deva* Pa Pkt *deva* See Bloch 356 b 20  
*devatae* 'by the gods' subst inst pl 28 Skt lw *devatā*  
*devaloka* 'in heaven' subst loc sg m 70 108, lw Skt *devaloka*  
*devalai* 'in the temple' subst loc sg n 230, Skt *devālaya*, *devāla*,  
 OG *devalaum* see ND 317 b 10  
*desai* sees v 3rd sg pres 203, 346, (na) *devi* abs 37, 60, 179,  
 232 320 328 421, 527, *desatām* pres part gen pl 227,  
*desua* pot part obl sg n 73, Skt *draṣyati* > Pa  
*dakkhati*, contaminated with Skt *prakṣa*, *dekḥhai*, see ND  
 318 a 13 *desadām* caus 3rd pl pres 380, OG subst *desāda*  
 used as verb, *disaim* pass pres 3rd pl 38, Skt *drśyate* >  
 Pkt *dissai* > OG *disai*, *desitau* pass pres part dir sg m  
 507, this is a new creation from the general pass type ii,  
 cf *jānītam*, *dīthau* past pass part dir sg m 168 169,  
*dīthau* n 168, *dīthām* pl n 420, *dīthi* dir sg m 162, 528,  
 Skt *drṣta* > Pkt *dīthi* > ext in OG, *desādai* caus pres  
 3rd sg 307, 406 *desadām* pl 380, *desādai* absol 216, also past  
 part obl sg f 416, *desadūm* n dir sg 481, *desādatau* pres  
 part dir sg m 438, *desādūvaum* pot part dir sg n 321, 481,  
*desādūnam* inst sg n 107, see Bloch 353 a 26  
*desanahara* 'one who sees' dir pl m 74, obl sg m 162, OG  
*desana* + *hāra*  
*desa* "country" subst dir sg m 356, *desi* loc sg, Skt *deśā* >  
 Pa Pkt *deso* see ND 319 a 19  
*doradādike* "with rope etc" subst inst pl n 135, OG *doradaum*,  
 Skt *ādika*, see *dorade* below  
*dorade* 'with a string' subst inst pl n 282, Skt *dorala*, Pkt  
*dora* ext in OG with *daum* *doradaum*, see ND 262 b 33  
*dosa* 'vices' subst dir pl m 73 353, *dose* inst pl 147 338 Skt  
*dosa* > Pkt *dosa*, see ND 321 a 2  
*dohilaum* 'difficult' adj dir sg n 109 253 414 524, *dohilām* pl  
 155 245, *dohilau* dir sg m 184, *dohilā* pl 466, *dohilī* dir pl  
 f 465, Skt *durlabha*, Pkt *dullaha*, ext with *illaum*,  
*duhillaum*, the etymology is not certain



*dramala* 'a coin' subst obl sg m 173, lw Skt *dramala-*  
*dra* 'in envy' subst loc sg m 178, lw Skt *dra* 'a

*dhaulau* "white" adj dir sg m 95, *dhaulām* dir pl n 181; Skt  
*dharala*, Pkt *dharala*, ext m OG *dhaulau*, MG *dhala*

*dhanī* "the owner" subst dir sg m 6, 15, 69, 210, 324, pl 97, 99,  
 198, obl sg m 353, 168, Skt Pa *dhanīlo* > Pkt *dhanio*,  
 see ND 323 b 18

*dhane* "with wealth" subst inst pl n 85, lw Skt *dhana-*  
*dharai* "holds" v 3rd sg pres 63, *dharī* inf 501, *dharivām*  
 pot part dir pl n 464, *dharivai* inst sg n 136, *dharū*  
 pass 3rd sg pres 12, *dharūvai* caus 3rd sg pres 140, Skt  
*dhārati*, Pkt *dharai*, see ND 325 a 17

*dharanahāra* "one who holds" subst dir sg m 151, inst sg m  
 452, *dharana-* + *-hāra*

*dharinī* "by duty, religion" subst inst sg m 16, lw Skt *dharma-*  
*dhāna* "corn" subst dir pl n 325, Skt *dhānyā* > Pkt *dhanna*,  
 see ND 327 a 42, Bloch 315 b 26

*dhāyau* "ran" past part dir sg m 116, Skt *dhāvato* Pkt *dhāio*,  
 ext in OG, see ND 327 a 9 Note the dropping of the inter-  
 vocalic -r-

*dhāra* "point, edge" subst dir sg f 281, Skt *dhārā*, Pkt *dhārā*,  
 see ND 327 b 40

*dhūtāritvām* "cheating" pot part dir sg n 392, Skt *dhūrtakāra*,  
 Pkt *dhuttāra* v, see ND 329 a 39, 45, also Bloch 355 a 36

*dhoyau* "wash" v. 3rd pl pres 514, *dhōi* abs 81, Skt  
*dhāvati*, *dhāuta* replaced by *dhopeti*, *dhoveti*, *dhoyam*, etc, in  
 Pkt See ND 329 b 45

*dhīyāu* "appears, looks" v 3rd sg pres 362 467, lw Skt *dhīyati*

*na* "not" adv neg particle 5, 13, 11, 18, 21, 25, 31, 41 48 49, 57,  
 etc Skt *na* > Pa *na* > Pkt *na*

*nau* 'of postpos c o'1 adjectival, dir sg m 3 4, 10 11, 13,  
 15 31, 43 15 50 52, also *nu* 6 11 315 421, 151 *nī* pl 26,  
 32 38 12 18, 36 60, also o'1 sg ac 1 pl 7, 8 14, 60 etc, *nam*  
 dir sg n 7, 14 17, 19 41, 50 51 51, also *nām* 145 151, 155,  
 156 158 177, 189 292 291 295 308 315 380, 496, also *nūm*  
 291, *nam* dir pl n 36 43 51, 82 83 102 101 121, 127, 187,  
 250 388 411, also o'1 pl n 43 143 372, 414, *nī* o'1 pl n  
 370, *nam* u'1 sg m n 37, 107, 108 166, also *nam* 26 32 38

57, 91, 103, 118, 170, 200, 429, 448, 476, etc , also loc sg m n 1, 11, 22, 28, 30, 39, 40, 41, 43, 48, 60, 68, 78, 79, 111, 115, 119, 124, 145, 149, 150, 156, 159, 166, 207, 230, 298, 379, 448, 455, 495, 497 , ne inst pl m n 5, 13, 31, 66, 77, 87, 101, 107, 123, 137, 147, 150, 168, 194, 207, 214, 216, 279 , also loc pl 21, 34, 115 , nī dir sg pl f 41 , obl sg pl 47, 48 , inst sg 9 , pl 54 , loc sg 238 ,      *naī arthī* "for the sake of" postpos 11, 78, 89, 146 , OG *naī* + lw Skt *artha* , in loc sg ,      *naī lājī* "for the sake of" postpos 298, 495 , OG *naī* + *lājī* , . *naī vīsaī* "in" postpos 40, 41, 60, 68, 111, 119, 124, 145, 150 , OG *naī* + lw Skt *vīsaī* in loc sg , for the derivation of the word *nau* see Grammar

*naim* "to" postpos applied to the dir obj 19, 21, 44, 57, 72, 82, 84, 95, 99, 101, 108, 136, 137, 138 , as applied to the indirect object 2, 4, 9, 14, 15, 17, 23, 36, 38, 97, 101, 104, 114, 143 , also *naī* 115 , prob a form (inst sg or loc sg) of the postpos *nau* above

*nagarim* "in the city" subst loc sg f 7, 105, 190 , *nagare* inst pl 48 , lw Skt *nagara*

*natāvau* "a dancer" subst dir sg m 474 , *natāvā* obl sg 47, 473 , Skt \**nartāpaka-* (?), Pkt *nattāva-*, other Mod I forms do not help in explaining *-āva-*, see ND 315 l 21

*nadī* "oppressed" past part dir sg f 147 , Pkt *nadiā* , MG *nērī*

*natīhī* "is not" v 3rd sg pres 19, 70, 189, 295 , pl 52, 215, 435, 468 , Skt *nāsti* > Pā *natthī* > Pkt *natthī*

*nadīe* "in the river" subst loc pl f 200 , lw Skt *nadī*

*namai* "bows" v 3rd sg pres 27 , *namaim* pl 57, 74 ,      *namu* past part dir sg m 58 ,      *namatā* pres part dir pl m 79 ,      *namuam* pot part. dir sg n 237 , *namvay* loc sg n 58 , Skt *nāmatī* > Pkt *namai* , see ND 352 b 1

*namasharivai* "in bowing" pot part loc sg n 15, 166 , der lw Skt *namaskāra*

*narakī* "in the hell" subst loc sg n 156, 442 , lw Skt *naraka*

*nava* "nine" num dir 296, 336, 394 , Skt *nava* , Pkt *naia* , MG *nav* , see ND 354 a 1

*navanavā* "every time new" adj dir pl m 47 , *nava* repeated with ext

*navaum* "new" adj dir sg n 133 , *navā* obl sg m 156, 220, 227 , Skt *naraka* > Pkt *naiaa* , see ND 354 a 22

*nahim* "not" adv 11, 13, 27, 40, 42, 44, 47, 73, 75, 76, 91, 93, 99 , .

- 107, 136, 139, 150, 195 etc , also *nahī* 172, 215 , *na + ahaī + na* , *na + āhaī + na* , Pkt *nāhim*, OG *nāhīm* , for the various views regarding the derivation of the word, see ND 337 b 6
- naī* "and" conj 1, 112, 138, 181, 187, etc , generally after the abs form ending in -ī Also *anī* 12, 81, 121, 138, 192, 196, 215, 216 , see *anai*, of which this is a short form
- nāthīm* "when lost" past part loc sg f 309 , Skt *nastāh* > Pkt *natho* , OG *nāthau*, f *nāthī* , see ND 339 a 12
- nāmum* "by name" subst inst sg n 53, 113, 452, 471 , Skt *nāma*, Pkt *nāma* , OG *nāma* , see ND 387 b 15
- nārakī* "in the hell" subst loc sg n 32 , lw Skt *nāraka*
- nārakī* "one who lives in the hell" subst dir sg m 45 lw Skt *nārakī*
- nāvaīm* "does not come" v 3rd pl pres 489 , *na + āvaīm* see *āvai*
- nāsivaum* "running away" pot part dir sg n 320 , Skt *naśyāti* > Pā *nassati* > Pkt *nassai* > OG *nāśai*, pot part *nāsivaum* See ND 342 a 10
- nasāvanahāra* "one who causes to fly away" subst dir sg m 125 , caus of OG *nāśai* = *nasāvai* , + *hāra*
- nāmsanahāra* "one who throws away" subst obl sg n 138 , *nāmsana* + *hāra*, Skt *naṣkātī* > Pkt *namlhai* > OG *nāmsai* > MG *ndlhc*, *nālhc* , see Turner Bull SOS iv, 533
- niola* "nt all" ndv 475 , Pkt *nitta* "destroyed" prob connected with Skt *nasta* , *tola* "weight" , or Skt *nī + tola*
- nirvūhivaum* "maintaining" pot part dir sg n 378 lw Skt *nirvūha*
- nindāim* "in censure" subst loc sg f 259 , lw Skt *nindī*
- nitya kūja* "daily duty" subst obl sg n 343 , lw Skt *nitya* + OG *kūja*
- nirbharchivaum* "to threaten" pot part dir sg n 135 303 lw Skt *nirbharchati*
- nirbhajapanaum* "belly" subst inst sg n 158 , lw Skt *nirbhajya* + OG *-jaya + na*
- nirbhajāra* "moving about at one's will" adj dir pl m 69
- nirbhajapanaum* "want of greed" subst dir sg n 48 , lw Skt *nirbhajya* + OG *-jaya + na*
- niscum* "certainly" adv 13 52 86, 69, 322 , lw Skt *niscum* partly changed rules m
- niscum* "proliferated" past part dir sg n 161 , der lw Skt *niscum*

*nithurapanam* "mercilessly" subst inst sg n 57, Skt *nisthura*, OG *nīthura* + *panam*, the short *i*- in *n* is due to the great length of the word, see *nīthura* below

*nihumtritā* "attracted" pass pres part dir pl m 49, Skt *niman trayate* > Pa *nimamteṭi* > Pkt *nimamteṭi* > MG *nōlare*, see ND 347 b 12, if the derivation is correct, the *h* is adventitious

*nimdaṭ* 'censures' v 3rd sg pres 225, lw Skt *nindati*

*nīkalyā* 'come out' past part dir pl m 137, 525, *nīkalī* dir pl f 91, 544, *nīmkaṭī* abs 192, Skt *nīśkalayati*, Pkt *nīkkālei* (caus), MG *nīkkē*, see ND 343 a 6

*nīgamanahāra* 'a loser' subst dir sg m 428, Skt *nirgamana* > Pā *niggamana* > Pkt *niggamana*, with *hāra*

*nīthura* "cruel" adj dir sg n 151, Skt *nisthura*, Pkt *nīthura*, see *nithurapanam* above

*nīpāyaum* "produced" past part dir sg n 495, 537, pl *nīpāyā* 137, *nīpaya* pot part obl sg n 497, Skt *nīspādita*, ext

*nīlā* 'wet', 'green' adj obl sg n 91, Skt *nīla* > Pkt *nīla*, ext in OG *nīlaum*, MG *nīlū* See ND 350 a 39

*nīsata* "weak" adj dir sg m 355, Skt *nīśatta*, Pkt *nissatta*, *nīsatta*

*nīsatapanaum* "want of strength" subst dir sg n 320, OG *nīsata* + *panaum*

*nīsatau* "going out" pres part dir sg m 358, *nīsari* abs 423, Skt *nīśarati* > Pkt *nissarati* pres part *nissaramto*, ext in OG

*nīsāsa* "exhaling" subst dir pl m 155, Skt *nīśvāsa*, Pkt *nīsāsa*

*nīmgameṭi* "loses, wastes" v 3rd sg pres 133, 180, *nīmgameṭum* pot part dir sg n 327, *nīmgameṭi* past part loc sg n 462, Skt *nirgamayati*, Pkt *niggameṭi*, the nasalization in the OG word seems to be due to the initial *n*

*nūmdaṭ* "censures" v 3rd sg pres 92, *nūmdaṭum* pot part dir sg n 135, Skt *nindati* > Pkt *nūmdaṭ*

*nesālīā* "a scholar" subst obl m 364, Skt *naya śālā* > OG *nesāla* "a school", der *nesāliu*, MG *nīśāl*, *nīśāliyo*

*paṭsaṭ* "enters" v 3rd sg pres 164, 313, 314, 358, *paṭsī* abs 472, *paṭsatau* pres part dir sg m 358, Skt *praviśati* > Pa *paṭisati* > Pkt *paṭsaṭ*, MG *peṭe*

*paṭsaṭ* 'without' postpos c obl 26, 179, 355, 365, 414, 437, 476, 521, also *paṭsaṭ* 223, Skt *palśa*, Pkt *palśha*, ext in OG *pāṭsaṭ* *paṭsaṭ*, the shortening of *ā* in auxiliary words is common

- pasaiūdā* ' fortnights ' subst dir pl m 179, Skt *pakṣi* + *pāta* (for *pāta*), Pkt *pakkhavāla*, ext m OG *pasaiūdaum*
- paṣṭilai* ' washes ' v 3rd sg pres 357 *paṣṭirū* pot part obl sg n 237, Skt *praśalayati* > Pkt *paṣṭlālāi* see Bloch 361 n 12
- paṣa* ' fleet ' subst dir sg m 86 184 pl 338 359 *paṣe* inst pl 34, Skt *padga* ' a pedestrian Pkt *paṣṣi* OG irregularly *paṣa*, see ND 357 n 8
- pagalaum* ' a step ' subst dir sg n 297 OG *paṣa* + *laum* see *paṣa* above
- pacraum* ' to be boiled ' pot part dir sg n 281 Skt *pacyate*, Pkt *pacca*, OG *pāca* of which *ā* seems to have been shortened to make it sound like an intransitive verb cf *gama*
- pachai* ' afterwards ' adv and conj 61 116 214 238 253 271 361 also *pachī* 361, Skt *pascati* Pa Pkt *pacchā* ext m OG *pacchi* (loc sg), VG *pachī*, cf *-ā* > *-a* in *pa* ai
- paṣusana* ' the Jain annual festival ' subst loc sg n Skt *paṣyisana* Pkt *paṣṣana* ī f
- padaim* ' falls ' v 3rd sg pres 259 115 *paṣai* pl 32 122 161 286, *paṣaium* fut 3rd pl 111 *paṣita* pres part (unenlarged) dir sg m 256, *paṣiti* pres part obl sg m 22 *paṣi* past part dir sg m 64 207 256 267 *paṣi* pl 112 *paṣi* loc sg n 80 156 *paṣiyam* gen pl 31 156 *paṣirū* pot part dir pl n 252 *paṣai* caus 3rd pl pres 306 Skt *paṣiti* must have a disjunctive *paṣiti* Pkt *paṣi* see ND 367 b 13
- paṣita* ' a declaration ' subst dir sg m 268 Skt *paṣita* Pkt *paṣaho*, VG *paṣo*
- paṣikama* ' prays ' v 3rd sg pres 306 a Jain religious word Skt *paṣikramati* > Pkt (Anlh Vl.) *paṣiklāi* ai
- paṣilekham* (ca) ' acts up to ' v 3rd sg pres 374 Skt *paṣilekham* > Pkt *paṣileha* OG *paṣileai*
- paṣigam* ' medical treatment ' subst dir sg n 316 364 seems to be a lw lik Skt *paṣikarāna* cf Skt *paṣikarā* ' warding off
- paṣa* ' a stake ' subst dir sg m 105 Skt Pa Pkt *paṣa*
- paṣa* ' even ' adv 5 9 41 45 57 62 63 70 81 85 91 100 102 107, 117 134 147 174 232 350 377 but 414 516 Skt *paṣa* cf *paṣa* Pkt *paṣa* OG *paṣa* + *-a* is too early a class see ND 363 b 1
- paṣa* ' a moth ' v 1st obl sg n 45 ext of Skt *paṣa* with *ai*

- panara* "fifteen" num obl 235, 274, Skt *pañcadāśa*, Pa *pañcadasa* and *pannarasa*, Pkt *pannaraha*, note the irregular treatment of *ñc* > *nn* and of *d* > *r* See ND 363 h 37
- papotū* 'bubbles' subst dir pl m 208, Skt *prasphotaka*, cf *prasphotana*, Pa *papphoteti*, *papphoteti*, contaminated with Pkt *phuttar*, MG *pharphoto*, *parpota*
- paratharai* 'places' v 3rd sg pres 366, *paruhavvaum* pot part dir sg n 378, Skt *pratisthāpayati*, Pā *patitthāpeti*, Pkt *paritharai*, OG *paratharai*, irregularly The change *t* > *t* > *r* is not regular, the change *i* > *a* is too early, cf *nithura panam*, there seems to be a hesitation between the words *paristhā*, *prastha* *pratisthā*
- parabhavi* "in the next world" subst loc sg m 68, 73, lw Skt *parabhava*
- paraloka* 'in the next world' subst loc sg m 98, 127, 184, lw Skt *paraloka*
- parasparum* "among each other" adv 224, lw Skt *paraspara* with inst ending
- parahām* "far" adj dir pl n 451, Skt *parabharaka* > OG *para-haum*, cf *urahām*
- parāi* "of others" adj ohl sg f 69, Skt *paralāya* > Pkt *parāya*, hence the OG *parāi* < *parālā*, see ND 365 b 5
- parābhavaum* "defeats" v 3rd pl pres 9, *parabhavivā* pot part obl sg n 226, lw Skt *parabhavati*
- parum* "in (that) manner" adv inst sg f 3, 7, 9, 34, 43, etc, *pare* pl 62, MG *perī*, see ND 365 b 24
- parinamui* "resulted" past part dir sg m 160, lw Skt *parinamati*
- parināmum* "with the result" sub inst sg m 160, 262, lw Skt *parināma*
- parivariu* "surrounded" past part dir sg m 168, 323, Skt *parivṛnoti* replaced by Pkt *parivarai*, past part *parivariu*
- palhālatau* "making one glad" pres part dir sg m 104, Skt *prahlāda*, \**paralhua* > \**palalha* > \**palālha* > \**palhāla*, MG *polālrvū*
- pasarati* "spreading" pres part dir sg f 342, Skt *prāsaratī* > Pa *pasarati* > Pkt *pasarai*, OG *pasarai*, see ND 370 b 37
- pahara* "a fourth part of the day" subst dir pl m 358, obl pl m 361, Skt *praharaḥ* > Pa Pkt *paharo*, see ND 370 b 45
- pahirai* 'puts on' v 3rd sg pres 63, *pahiraum* 1st sg 318,

- pahire* past part loc pl n 355, Skt *paridadhātī*, Pa *paridahati*, Pkt *pahirai*, see ND 190 a 17
- pahilaum* "first" adj dir sg n 220, 233, 182, *pahilā* obl sg m 391, *pahile* inst pl m n 476, 537 *pahilī* nbl sg f 358, 360, 188, ndv 57, 80 100 238, 256, *prathilla*, Pkt *pahillai* v begins", cf Skt *prathamah*, note 1
- pahuttā* "reached" past part dir sg m pl 12, from Skt *prābhavati*, Pa *pahoti*, Pkt *pahutta* (past part), *pahuccai*, the retention of *tt* is curious MG *pahotyā*, *pahocyā*, see discussion on this in ND 393 a 19
- pamditapanā* "the quality of being learned" subst obl sg n 327, lv Skt *pandita* + OG *panaum*
- pamvīu* "a bird" subst dir sg m 472, *pamvīā* obl sg m 471, Skt *pālī*, Pkt *pālhi* *pamkhi*, *pālkhia*, OG ext with -īu, *pamkhīu* See ND 357 a 43
- pamipotā* "the fruit of a tree" subst obl sg m 231, the derivation is not clear
- pāvīm* "on the last day of the fortnight" subst loc sg f 369, Skt *pāṇvīlā* > Pkt *pālkhīā* > OG *pāvī*
- pāchaum* "back" adv 321, Skt *pāṇḍit* > Pa *pacchā* > Pkt *pacchā*, *paccha*, ext in OG *pāchaum*, cf *pachaim* above, see ND 358 b 19
- pāchali* "at the back", a loc sg form used adverbially, 231, 237, 287, 408, 181, 520, Pkt *paccha* ext with *la* MG *pāchal*
- pāchilā* "preceding" adj obl sg m 169, pl 61, 101, 137, 282, *pāchilām* obl pl n 283, *pāchilai* loc sg m 215 262, *pāchile* loc pl m 198, *pāchilī* obl sg f 318, 482, Pkt *paccha* + -illa ext, MG *pāchlyī*
- patalī* "dining stools" subst dir pl m 240, 356, Skt Pkt *pattī* ext. with *llau* OG *pāṇḍit*, MG *pālā*
- pātī* "a wooden platform" subst dir sg f 240, 256, Pkt *pattī*, cf Skt *patta* m, *pattikā* f, MG *pātī*
- pāṇḍum* "a wooden board" subst dir sg n 509, Skt *pattikam*, Pkt *patti* *pāṇḍ* ext (to keep gender) with *um*, MG *pāṇḍum*, see ND 373 b 37, Bloch 364 b 4
- pālīu* "wicked" adj dir sg m 128 251, 353, *pālī'ā* dir pl m 160 187, 283, 317, 320 321, obl sg m 187 241, 353, 568, pl 70 176, *pālīu* inst sg m 160 352, *pālīum* dir sg n 21 36, 165 173 176 262 449, *pālīu* 4, 176 485
- pānī* "water" subst dir sg n 200 240, 248 340 469, pl 2-2.

obl 153, 201, 208, 267, 463, 474, *pānūm* inst sg n 81, 357, Skt *panīyam* > Pkt *pānīyam* > Pkt *pāniam*, see ND 375 a 41, Bloch 362 a 28

*pānīrasau* "a kind of disease" subst dir sg m 469, Skt *pānīya* + *rasa*, Pkt *pānia rasa*, ext in OG, cf Nep *pānisaro* ND 375 b 21

*pātrām* "utensils vessels" subst dir pl n 448, Skt *pātra*, ext in OG a Jain religious word

*pūtharai* 'unfolds' v 3rd sg pres 357, Skt *prastārayati* replaced by Pā *pattharati* > Pkt *pattharai*, cf Skt *prastṛnoti*, *prastāra*, etc, see ND 362 b 40

*pādharmaum* 'straight' adj dir sg n 391, Pkt *paddhara*, ext in OG *pāna* "a leaf" subst dir sg n 208, Skt *parṇām* > Pa Pkt *pannam*, see ND 375 b 29

*pānadani* "leaves" subst dir pl n 281, OG *pāna* ext with *daum* *papi* 'in the sin' subst loc sg n 409, *pāpe* pl 404, lw Skt *pāpa* *pāpiu* "a sinner" subst dir sg m 206, 210, *pāpīā*, *pāpiā* voc pl 191, 208, lw Skt *pāpī* ext

*pāmai* 'gets' v 3rd sg pres 27, 31, 45, 61, 65, 73, 108, 128, 211, 410, 415, 417, 418, (na)*pāmaum* 90, 116, 124, 180, 414, *pāmaum* 3rd pl 86, 179 281, *pāmī* abs 138, 228, 454, *pāmata* pres part (unenlarged) 25, 129, 282, *pāmatau* pres part dir sg m 332, *pāmatā* pl 60, 252, *pāmiu* past part dir sg m 6, 38, 48, 90 131, 259, 267, *pamiya* pl 38, 202, 285, *pāmium* dir sg n 103, *pāmiam* dir pl n 452, *pāmī* dir sg f 453, *pāmīraum* pot part dir sg n 106, 156, 180, 203, *pāmīrā* obl sg n 318, *pamū* pass 3rd sg pres 350, (na)*pāmūm* 195, *pamāda* caus 3rd sg pres 432, *pamādiu* prst part dir sg m 149, *pamādū* pass caus 3rd sg pres 464, Skt *prāpnoti*, Pa *papunati*, Pkt *pāunai*, *pārai*, OG, prob Skt *-pn* > *-m-* in OG, cf MG *ṣamṇū* < Skt *śrapna-*, in that case Skt *prāpnoti* > OG *pamai* independently of the Pa and Pkt forms quoted above, see ND 371 b 44

*pārakā* "of another" adj dir sg n 177, 458, Pkt *pārakkam* ext *pārakhā* "tests" subst dir pl 191 Prob connected with Skt *parīkṣ-*

*pālai* "keeps, maintains" v 3rd sg pres 131, *pālaum* pl 504, *pālī* abs 251, *pāliraum* pot part dir sg n 492, *pāliraum* inst sg n 429, *pālira* obl sg n 498, Skt *pālayati* > Pa *pāletī* > Pkt *pālei*, MG *pālītū*, see ND 377 b 41



*pālanahāra* "one who keeps mantrins" subst dir sg 11, *pālana-* + *-hāra*, MG *pālnār*

*pālata* "one who is in the habit of changing" obl pl m 21, Pkt *pallatta-*, for the discussion on the source word, see ND 369 b 1

*pācātīārām* "steps in a flight of steps" subst dir pl n 191, from *pāda* + *patika* (for *palati*) + *kāra*, cf Pkt *pācadana-* "falling at the feet"

*pācānai* "in the stone" subst loc sg m 138, lw Skt *pācīna*

*pāśachau* "a Jain monk of unsatisfactory conduct" subst dir sg m 228, *pāśachū* obl sg m 229

*pāśaum* "near" ndv 352, 386, the inst sg form of OG *pāśaum* ext of Pkt *pāssam* < Skt *pārśvam* Also *pāśai* 353, see *pāhaim*

*pāśaum* "a side" subst dir sg n 97, *pāśaum* inst sg n 352, *pāśe* loc pl n 60, Skt *pārśvam*, Pā Pkt *pāśam* ext in OG, see ND 358 b 19

*pāśe* "with nooses" subst inst pl m 150 207, Skt *pāśah*, Pā Pkt *pāśo*; see ND 378 a 19

*pāhaim* "near" postpos c obl 111, 189, 491 515 516 Skt *pārśvena*, etc, same ns above *pāśaum* The different treatment of the word is due to the auxiliary nature of the word

*pāhīnūm* "with a stone" subst inst sg m 138, Skt *pāṭīna* > Pī *pāṭīna* > Pkt *pāhāna* ext in OG *pāhānau*, the change -i > -h is unexpected in the words which are not auxiliary, cf *pāhaim* above, see ND 371 a 10

*pāmea* "five" num dir 72, 187, 216 218 229 231 296, 299 305, obl 117, 214, 339, 386, *pāmee* inst pl 214 Skt *pāṃca*, Pī Pkt *panca*, see ND 372 a 6, Bloch 361 n 21

*pāmcamā* "fifth" adj dir pl m 29, Skt *pañcama* Pkt *pancama*, ext in OG with -u

*pāmyarū* "a cage" subst obl sg n 60, *pāmyarū* loc sg 60 Skt *pañyāra*, Pkt *panyara* ext in OG *pāmyaraurū*, see ND 380 a 8, Bloch 386 a 1

*parījā* "belonging to others" adj dir pl 363 also *parījā* obl sg n 411, *parījā* inst pl n 129, *parījā* dir sg f 303 cf *parījā*

*jāru* "drunk" v 3rd pl pres 349, *parījā* 1st sg 318, *parījā* pres part gen pl 213, *parījāum* pass part dir sg n 200 201, on the analogy of *dāhīum*, etc, *parījā* 'makes to drink' caus 3rd sg pres 484; *parījā* caus pres part 1st sg 488, *parījāum* pass pres part dir sg n 201, Skt *parījati* > Pkt *parījā* > OG *parījā*, see ND 318 b 13

*pīkhala* "a kind of tree" subst dir sg 234

*pīdi* 'crush' v imperat 2nd sg 256, *pīdata* pres part (unenlarged) 256, *pīdiā* past part dir pl m 290, *pīdyā* obl sg m 268, *pīdum* inst sg m 200 256, *pīdīvaum* pot part dir sg n 135, 145 Skt *pīdayati* > Pa *pīdeti*, Pkt *pīdai*, MG *pīri* See ND 382 a 29

*pīpala* 'a kind of tree' subst dir sg m 234, Skt Pkt *pippala*, MG *pīpala* See ND 380 b 1, Bloch 368 a 35

*pīlatā* "pressed" pass pres part dir pl m 42, Skt *pīlayati* > Pkt *pillai* > OG *pīlai* > MG *pīle*, see ND 382 a 35, Bloch 368 b 28, cf *pīdi*

*punā* 'but' conj 20, also *puna* 183, also *puni* 292, Sl t *punah*, Pkt *punā*, *puna*

*punye* "with merit" subst inst pl n 101, lw Skt *punya*

*putrum* "by the son" subst inst sg m 18, lw Skt *putra*

*pūhatai* "reached" past part dir sg m 55, *pūhatā* pl 108, also *prahuttā* 217, *pūhuti* dir sg f 179, see *pahuttā* above. The *u* in *pu* seems to be due to the influence of *p*, and also of *-u* in the next syllable

*pūchai* 'asks' v 3rd sg pres 233, 377, 399, *pūchum* past part dir sg n 33, *pūchīvaum* pot part dir sg n 156, *pūchnai* loc sg n 166, Skt *prcchati* > Pa *pucchati* > Pkt *pucchai*, see ND 384 a 46, 369 a 6

*pūjaim* "by worship" subst inst sg f 494, Skt *pūjā* lw

*pūthi* "the back" subst obl sg f 237, *pūthum* inst sg 13, also loc sg 140, 189, Skt *pṛstih*, Pa *putthi*, but Pkt *putthi*, see ND 380 a 43, *pūthum* "after" postpos c obl 98, 140, 189, 237, 361, 489, the loc sg form of *pūthi*

*pūraum* "full" adj dir sg n 171, 542, *purām* pl 329, *purā* obl sg m n 240, 414, Skt Pa Pkt *pūra*, ext in OG

*pūriu* "filled" past part dir sg m 48, 130, 131, 195, 338, 380, *pūriā* obl sg m 314, *pūrium* dir sg n 197, 470, 488, *pūri* dir sg f 48, past part of OG *pūrai* < Skt *pūrayati*, see ND 386 a 21

*purum* "in the flood" subst inst sg n 32, Skt Pa Pkt *pūra*, see ND 383 b 25

*pūrum* "formerly" adv 17, 109, loc sg form of lw Skt *pūrva*

*pūrvilai* "in the front" adj loc sg m 139, lw Skt *pūrva*-ext with *ilau*

- pūjau* "worshipped" past part dir sg m 186, *pūjau* pot part obl sg n 230, past part of *pūjai*, lw Skt *pūjayati*
- pūmjau* "make clean" v 3rd pl pres, . *pūmjau* pot part dir sg n 362, *pūmjī* abs 300, Skt *pūjya* "a collection", *pūjī* *laroti*, Pkt *pūjai* > OG *pūjai*, for meaning cf Nep *pājo* 372 a 30
- peta* "stomach" subst dir sg m 118, Pkt *petta*, cf Skt *peta* "a basket", see ND 388 a 17
- pelau* "yonder" adj dir sg m 322, Pkt *pellai* 'throws', so *pellaa* "the distance of a stone's throw", *pelau*, MG *pelo*
- poinī* "the lotus plant" subst obl sg f 208, Skt *pālmīnī*, Pkt *pāumīnī*, also Pkt *poi*, *poiā*, see ND 389 b 12
- posiū* "to maintain" pot part obl sg n 285, Skt *posāyati* > Pa *poseti*, Pkt *posai* > OG *posai* der pot part *positaum*, see ND 392 b 41
- potai* "in the self" refl pron loc sg n 168 Skt *ātma* + *vattva*, see ND 391 a 26
- prakāre* "in the ways" subst inst pl m 19, *prakārum* sg 177, lw Skt *prakāra*-
- prakāsa* "shines" v 3rd sg pres 133, lw Skt *prakāśate*
- pragata* "open" adj dir sg pl 65, 77, 106, prob an early lw Skt *prakata*
- pragata* "openly" adv 427, Skt early lw *prakṛatam*
- prajvalū* "on fire, burning" past part dir sg m 131, der made from Skt v *prajvalati*
- pranamū* "bowed, saluted" past part dir sg m 168, a new formation from *pranāma* Skt
- pratum* "towards" postpos c obl 27, 123, lw Skt *prati* with loc sg ending
- pratibodhū* "by the knowledge" subst inst sg m 170, lw Skt *pratibodha*
- pravartū* "busy" past part dir sg m 297, der from lw Skt *pravartate*
- pramāli* "in sloth" subst loc sg m 156, 161, *pramāle* inst pl 273, lw Skt *pramāḍi*
- pramāḍi* "by the laziness" a/lj inst pl 531, lw Skt *pramāḍi*
- prabhūm* "by the power" subst inst sg m 38, 103, lw Skt *prabhū*
- pramāḍi* "could manage" 1-par cans 3rd sg 408, made from lw Skt *pramāḍi*

*pravartānanahāra* "one who causes to go" subst dir sg m 210, 411,  
lw Skt *pravartate* with OG *-āvana* and *hāra*

*prasamsai* "praises" v 3rd sg pres 27, . *praśamsū* pass 3rd  
sg pres 67, lw Skt *praśamsati*

*praśamsanahāra* "one who praises" subst dir sg m 108, lw Skt  
*prasamsati*, OG *ana* and *-hāra*

*prāna* "life" subst dir sg m 345, also loc sg m 176, Skt Pa  
Pkt *prāna*

*prānim* "forcibly" adv 449, inst sg form of OG *prāna* above

*prārthai* "begs", "asks for" v 3rd sg pres 63, lw Skt *prārthayati*

*prīchai* "knows" v 3rd sg pres 13, 307, *prīchaim* pl 83, *parīksati*  
Skt *-ks-* > *ch* is foreign to G. If we derive this word from  
Skt *prīchati*, then *pūchai* above would be a lw from another  
dialect

*preriu* "impelled" past part dir sg m 64, *preriyā* pl 101, 216,

*preriuam* pot part dir sg n 156, from Skt *prérayati*,  
see ND 389 a 22, might be a lw

*pharaśurama* "a prop name" subst obl sg m 151, Skt *paraśurāma*,  
note the aspiration

*pharisuam* "touching" pot part inst sg n 313, Skt *spṛśati* =

Pkt *pharisa* > OG *pharisa*, pot part *pharisuam*

*phalahalam* "shine" v 3rd pl pres 452, Skt *sphalati* repeated,

Pā *phala phalai*, Pkt *phalahalai*, MG *phalhale*, *phalphale*, or  
more prob it might be merely onomatopoeic

*phalāuam chaum* "is amplifying (the argument)" v cont pres 3rd  
pl caus 407, Skt Pa Pkt *phala*, der *phalārai* with the  
auxiliary *chai*

*phalu* "bearing fruit" past part loc sg m 39, Skt *phalati*, past  
part *phalita* > Pkt *phalia* > OG *phalu*, see ND 402 b 47

*phutai* "breaks" 3rd sg pres 287, Skt *sphutyati* > Pkt *phuttai*,  
see ND 407 b 38

*phula* "flowers" subst dir pl n 36, 349 538, 540, Skt Pā Pkt  
*phulla*, MG *ful*, see ND 409 a 1

*phulu* "blossomed" past part loc sg m 39, Skt *phullita*, Pkt  
*phullia*, OG *phulu*

*phedai* "destroys" v 3rd sg pres 355, Skt *sphetayati* > Pkt  
*phedei*, *phedai*, *phediam*, *phedaum* pl 114, *phedi* inf  
322, *phednuam* pot part dir sg n 461, MG *phere*

*phedanahāra* "the destroyer" subst dir pl m 488, Skt *sphetanam*,  
Pkt *phedana* + *hāra*, see + *phedai*

- pherā* "rounds" subst dir pl m 215, Skt *sphirati spherayati*, Pkt *pherana* "going round", for the discussion on the word, and for its various forms in Mod I, see ND 410 a 35—b 15, also see Nep *phirnu*, 405 n 6, 651 a 8
- phola* "in vain" adv 130, 131, 126, see ND 411 n 2, prob connected with Skt *phūlkrta*.
- phodau* "a blister" subst dir sg m 157, Skt *sphotakah* > Pkt *phodao*, MG *foḍḍo*, the MG *-ḍ-* is due to the influence of the following *-l*, see ND 411 a 35
- baisai* "sits" v 3rd sg pres 365, *bauḥā* past part dir pl m 266, *bauḥām* gen pl 509, *baisituum* pot part dir sg n 331, Skt *upariṣati* > Pkt (u)*baisai*, past part Skt *upariṣṭa* > Pkt *uraitṭha-*, ext in OG *bauḥau*, see ND 459 a 43 Also Bloch 377 a 25
- bantālisa* "forty two" num sub dir 299, 353, Skt *dvācatvāriṃśat*, Pkt *bāntālīsam*, see ND 421 b 5
- batrīsa* "thirty two" num dir 152, obl 231, Skt *dvātriṃśat* > Pkt *batrīsam*, see 318 a 14
- balum* "with might" subst inst sg n 221, 331, 115 *balī* loc sg 388, Skt *balena* > Pkt *balena* > OG *balī um*, MG *bəḷē*, see ND 421 n 13
- balum* "forcibly" adv 221, see *balum* above
- baḷi* "burnt" past part dir sg f 498, *balum* loc sg n 55 *bālyā* caus past part obl sg m 436, *dvālati*, cf Skt *jvālati* > Pkt *balai-*, see ND 425 a 36
- bahina* "a sister" subst dir sg f 181, Skt *Ulagmī*, Pkt *bahinī* *bahinī*, the shortening of *-ī* is irregular, for similar forms in Mod I see ND 459 b 37, Bloch 374 b 26
- bahiracīhka* "bracelets, etc" subst dir pl m 450, OG *bahiracau* = Skt *āhika* *bahiravan* = *bāhi* + *racau*, \**bāhi* loc sg *bāḷa*, Skt *bāhi*, *racau* < Skt *rukṣala-* > Pkt *rukḷḷao*, for the shortening *-ā* > *-a*, cf *batrīsa*
- bāyana* "a stool" subst dir sg m 210, *bāya* "a dish for dinner" = *patṭa*
- bāpa* "father" subst dir sg m 143, obl sg m 141, 330, Pkt *bappa*, see ND 431 a 44; Bloch 375 a 15
- bāpa* "poor helpless" adj dir sg m 187, Pkt *bappa* 'a', ext in OG, MG *bāpa*, see ND 420 b 43, Bloch 375 a 20
- bāra* "doors" subst dir pl n 270, Skt *dvāra* > Pkt *bāra*

- + *dām* = OG \**bārana* ext *bāranaum*, see ND 316 a 10, Bloch 375 b 13
- bāle* "by the young" adj inst pl m 168, Skt *bāla*, Pa Pkt *bāla*, OG *bala*, MG *bāle*, see ND 436 a 38
- bāvīsī* "twenty" num subst dir 134, Skt *dvāimsati*, Pā *dvā*, *vīsati*, *diāvīsā*, Pkt *bāvisam* the development is irregular, see ND 428 a 44, Bloch 375 b 27
- bāhūrī* "outside" adv 70, 374 487, Skt *bāhya* contaminated with Skt *bahur* > Pkt *bahura*, the OG form is the loc sg of *bahura*, see ND 428 a 11
- bāmna* "an arrow" subst dir sg 138, Skt *bāna*, Pkt *bāna*, OG *ām* is prob due to *na* MG *bān* is *n*, see ND 433 a 40
- bāmdharī* "binds" v 3rd sg pres 24, 221, 274, 276, 304, 355, 460, 486, also (na) *bamdharim* 530, *bamdhanau* pass pres part dir sg m 150, *bāmdhiim* past part dir sg n 165, 216, *bāmdhiu* m 250, *bāmdhiraum* pot part dir sg n 282, 284, *bāmdhiwā* obl sg n 447, *bāmdhira* loc sg n 183, Skt *bandhati* > Pā *bandhati* > Pkt *bamdharī*, OG > *bāmdharī*, see ND 430 a 19
- bāmdhana* "ties" subst dir pl n 467, Skt *bāndhana* > Pkt *bamdhana*, see ND 429 a 46
- bāmdhanī* "knitting" subst dir sg f 370, 538, Skt *bandhanika* > Pkt *bamdhanīa*
- bāmha* "an arm" subst dir sg f 92, Skt *bāhuh* (m), Pa *bāhū* (f), Pkt *bāhā*, *bāha* (f), see ND 430 b 11, Bloch 376 a 6
- bī* "two" unemphasized num dir 7, 274, 320, 322, 353, 386, 393, *be* (emphasized) 7, 36, *bīha* emphatic adj 340, 434, 444, 491, *bīhum* obl 3, 50, 181, 227, 229, 361, 386, 402, 403, 481, 491, inst 62, 132, 334, 394, 406, 407, 476, 493, loc 381, Skt *dvī* > Pa Pkt *be* See Grammar for the derivation of the other forms
- bīharī* "both" num dir pl m 102, 463, OG *bīha* + *ī*, for *bīha* see above, for *ī*, see *ī* above
- bīmanī* "twofold" adj dir sg f 269, Skt \**dvirbhanita* > \**bīmhanīā*
- bījau* "second" adj dir sg m 71, 791, *bījā* pl 31, 181, 367, obl 4, 48, 273, 377, 451, 470, *bījaum* dir sg n 155, *bījam* pl 393, *bīje* loc pl m 273, Skt *duḍīya*, Pkt *buja*, ext in OG *bījau*, see Bloch 376 b 12
- bīharī* "fears" v 3rd sg pres 226, *bīhata* pres part dir pl m 60, 264, *bīhnā* past part dir pl m 56, *bīhiraum* pot

- part dir sg n 320, Skt *bibhēti* > Pkt *biheti* but *bīhita*, the *i* in *bīhita* is irregular, prob contaminated with *bhīta*, *bīhna*, OG *bīhnā* made on the model of Skt *bhīnna*, etc
- bīhakana* "coward" adj dir sg m 508, Pkt *bīhakkā* on the analogy of *ghalakka*, *bhadakkā*, *lhalakkā*, etc
- buddhum* "by the mind" subst inst sg f 74, 80, 101, 168, 379, lw Skt *buddhih*
- būjhām* "know" v 3rd pl pres 28, 170, also 2nd sg 208, . *būjharai* caus 3rd sg pres 268, *būjharītau* pass caus pres part dir sg m 31, Skt *budhyita* > Pu *buyati* > Pkt *buyjai* > OG *būjhai*, see ND 452 a 37, Bloch 376 b 26
- būḍai* "sinks down" v 3rd sg pres 317, 333, Pkt *buddai*, VG *būḍe*, see ND 452 a 21, Bloch 376 b 31
- betā* "sons" subst dir pl m 143, obl sg m 153, *betam* inst sg m 445, Pkt *bitta-*, ext in OG *betau*, see ND 453 a 37, the OG word presupposes an earlier word *bettau*
- bedī* "a boat" subst obl sg f 509, Pkt *bedī*, VG *berī*, see ND 456 a 20, 377 a 10
- bemdrīya* "having two senses" adj dir pl m 391 OG *be* + lw Skt *indriya*
- boladau* "a lie goat" subst dir sg m 161, Pkt *bolakada*, ext in OG, see ND 430 b 45, 460 a 6, 377 a 26
- bodhī* "advised" past part dir sg f 132, der lw Skt *bodhati*
- boḷa* "things denoted by words" subst dir sg m 319 pl 72 111 135, 217, 283, 330, 392, 466, obl pl m 227, 316, a subst from v *bolai*, see below
- bolai* "speaks" v 3rd sg pres 11, 69, 80, 305 360 362 398, *bolam* pl 74, 79, 309 485, *bolamf* 33, 35, also abs 507, *bolatau* pres part dir sg m 267, *bolatūm* gen pl 316, *bolium* past part dir sg n 105, *boliuma* pot part dir sg n 77 298 317 also *boliumi* 223, *bolivai* inst sg 385 also loc sg 73, *bolire* inst pl n 224, *bolirū* obl sg 101 298 461 *bolivau* caus past part dir sg m 17, 376, Pkt *bolū* > OG *bolai*, see ND 416 a 2
- bolai* *āḥita* "one who speaks" eals<sup>o</sup> dir sg m 73 279 463, obl pl 243, Pkt *bolīna* - *īḥita*
- blanai* "receives" v 3rd sg pres 233 377 535, also (r) *blanaim* 377, *blanā* abs 322 329 470 464 474 494 *blanai* past part dir sg n 333 473, *blanua* r pot part dir sg

- n 230, *bhanū* pass 3rd sg pres 407, Skt *bhanati* > Pkt *blanai*, see ND 463 a 40
- bhanī* "for, towards" postpos 94, 136, 149, 287, abs form of *bhanai* used in this sense, see *bhanai* above
- bhamdāre* "with treasures" subst inst pl m 49, Skt *bhāndāgūra*, Pa *bhanda* + *āgūra* > Pkt *bhamdāro* > OG *bhamdāra* > MG *bhandār*, see ND 464 a 26, Bloch 378 b 26
- bhamai* "rambles" v 3rd sg pres 131, 214, 380, 500, *bhamasi* 2nd sg fut 194 *bhamatau* pres part dir sg m 169, *bhamataum* inst sg m 202 *bhamate* pl m 521 *bhamitū* pot part obl sg n 30 290 Skt *bhramati* > Pkt *bhamai*, see ND 469 a 45
- bhayi* "in danger" subst loc sg m 41, *bhae* inst pl m 518, *bhayum* inst sg 495, Skt Pa *bhaya*, Pkt *bhaya*
- bhara* "a loaded cart" subst dir sg m 470, Skt *bhāra*, Pā Pkt *bhara*
- bhariu* "full" past part dir sg m 68, 169, *bhariā* pl 63, also obl sg 377 pl 321, *bharu* loc sg n 85, past part of OG *bharai* < Skt *bharati*
- bhalau* "good" adj dir sg m 67, 81, 183, 225, 230, 279, 317, 350, *bhalū* pl 49, 97, 152, 167, 239, 240, 278, also obl 186, 351, 352, *bhale* inst pl m 168, *bhalaum* dir sg n 20, 223, 384, 414, 439, *bhalām* pl 54, 104, 439, *bhalī* obl sg f 321, Pkt *bhallayo*, Apbh *bhallaum*, MG *bhalū*, the short vowel of *bha* in *bhalaum* is due to the unemphatic nature of the word, see ND 471 a 40, Bloch 377 b 26
- bharyo* "honourable" subst voc pl m 205, 483, lw Skt *bhārya* + Apbh *ho*, the voc particle, see Hem iv, 316, 350, 367
- blāi* "a brother" subst dir, sg m 143, 146, obl sg 256, Skt *bhrātṛka* > Pa *bhātika* > Pkt *bhāia*, see ND 378 a 10
- blāiramai* "in speaking" pot part loc sg n 364, lw Skt *bhāṣate* with OG *iraum*
- blīṭi* "in part" subst inst sg m 197, loc sg 271, lw Skt *bhāga*
- blīṭidika* "rent and other things" subst dir pl n 527, OG *blālaum* + lw Skt *ādika*, OG *blālaum* < Pkt *bhādayam* < Skt *blīṭakam* See ND 475 a 42
- blīṭa* "food" subst dir sg n 210, Skt *bhaktām* > Pa Pkt *bhattam* see ND 474 a 39
- blāyani* "the vessel" subst loc sg n 159, lw Skt *blāyana*



*bhāra* "weight" subst. dir. sg. m. 426; obl. 426; inst. sg. *bhāri* 487; also *bhāriim* 169, 471; Skt. *bhārd* > Pā. Pkt. *bhāra*; see ND. 175 a 19.

*bhāre* "heavy" adj. dir. sg. m. n. 324, 326, 386, 487; pl. 531; Skt. *bhārin*, Pā. *bhāriya* > Pkt. *bhāria* > OG. *bhāri* > MG. *bhāri* (dialectically, Kāth.); the OG. *bhāre* < \**bhāreya*.

*bhāreṇaṇim* "on account of heaviness" subst. inst. sg. n. 471; OG. *bhāre* + *ṇaṇim*.

*bhāranāim* "by contemplation" subst. inst. sg. f. 89; lw. Skt. *bhāranā*.

*bhāriim* "by the state of mind" subst. inst. sg. m. 96; *bhāri* loc. sg. m. 23; lw. Skt. *bhāra*.

*bhāmjai* "breaks" v. 3rd sg. pres. 500; also *bhājai* 161; also (na). *bhāmjaīm* 295; . . . *bhāmjatau* pres. part. dir. sg. m. 432; . . . *bhāgau* past part. dir. sg. m. 489; *bhāgaum* n. 505; *blāgā* obl. sg. n. 469; *bhāgai* loc. sg. n. 512; . . . *bhāmjiwai* pot. part. loc. sg. n. 505; *bhājivā* obl. sg. n. 409; Skt. *bhañjati* > Pkt. *bhamjai* > OG. *bhāmjai*; Skt. *bhagnām* > Pā. Pkt. *bhaggam*, ext. in OG. *bhāgaum*; cf. Nep. *bhānū* ND. 172 a 47; *bhāgnu* 473 b 10; Bloch 378 a 37. The forms *bhājai*, *bhājivā* show the influence of the past part. forms

*bhāngī* "pieces" subst. dir. pl. m. 386; Skt. *bhaṅgaḥ* > Pā. *bhaṅgo* > Pkt. *bhamgo*; ext. in OG. *bhāngau*, see ND. 472 b 10.

*bhāḷāim* "for begging" subst. loc. sg. f. 351, 373; lw. Skt. *bhīḷṣā*.

*bhīḷhārī* "a beggar" subst. dir. sg. m. 173; Skt. *bhīḷṣācara* > Pā. *bhīḷḷhācara* > Pkt. *bhīḷḷhāyara*; also *bhīḷḷhārī*, the ending -ī should be derived from a form ending in -īla-, though no word in Skt. and Pkt. seems to exist with that ending and with the above meaning; see ND. 176 b 21.

*bhūtī* "a wall" sub. dir. sg. f. 331; Skt. *bhūtiḥ* > Pkt. *bhuti* > MG. *bhūtī*; see ND. 177 a 16; Bloch 379 b 27.

*bhūlim* "by the Bhūl man" subst. inst. sg. m. 33, 265; Pkt. *bhūlla*.

*bhūsa* "begging" subst. dir. sg. f. 173; Skt. *bhīḷṣā* > Pā. Pkt. *bhīḷḷhā*; see ND. 476 b 2.

*bhūim* "ground", "floor" dir. sg. f. 497; Skt. *bhūmih* > Pā. *bhūmi* > Pkt. *bhūvi*; MG. *bū* (Kath.), *bū*, *būy*. See ND. 478 a 25; Bloch 380 a 12.

*bhūsa* "hunger" subst. dir. sg. f. 39, 119, 135, 116; Skt. *bhūḷṣā*, Pā. *bhūḷṣāti*, Pkt. *bhūḷḷhā*, *bhūḷḷā*; see ND. 428 b 30

*bhūsim* "hungry" adj. inst. sg. m. 199; Skt. *bhūḷṣata*, Pkt. *bhūḷḷsa*, OG. *bhūḷḷsa*; see Bloch 380 a 36

*bhūla* "one who has lost his way" adj ohl sg m 405, Pkt *bhulla*,  
ext in OG *bhulau*, MG *bhūla* See ND 481 a 26

*bhūmda* "a boar" subst ohl sg m 170, 255, Pkt *bhumda*, MG  
*bhūd*

*bhedam* 'break' v 3rd pl pres 77, Skt lw *bheda*

*bhede* "kinds, types" subst inst pl m 397, lw Skt *bheda*

*bhogarivum* "use" pot part dir sg m 367, lw Skt *bhoga*

*bhoge* "with enjoyments" subst inst pl m 49, lw Skt *bhoga*

*bholā* 'simple' adj dir pl m 462 ohl pl m 385, Pkt *bhola* ext  
in OG *bholau*, MG *bhoḷa*, for the discussion on this and the  
cognate words in Mod I see ND 479 b 28

*ma* "don't" a prohibitive particle, adv 123, 258, 346, 465 472,  
483, Skt Pa *ma* Pkt *ma*

*maḷau* "dirty" adj dir sg m 436 460 *maḷaum* n 253, 273, 338,  
436, *maḷām* pl 321, Pkt *maḷla*, ext in OG, possibly \**maḷla*  
der Skt *mala*, see ND 519 h 13

*maḷapanaum* "the state of being dirty" subst dir sg n 303, OG  
*maḷa* + *-panaum*

*maim* "by me" pron 1st pers sg inst 139, 414, 480, also *mum* 192,  
and *mai* 544, Skt *mayā* > Pkt *mae* > Aphh *main* > OG  
*mai* + *im*, the general inst term, see ND 486 a 1

*mauda* "a crown" subst dir sg m 451, Skt Pa *mukuta*, Pkt  
*maudo*, the change *mu* > *ma* is due to another *u* in the  
next syllable, see Phonology, p

*magara* "alligators" subst dir pl m 314, an early lw Skt *maḥara*  
*macakodivaum* "to twist" pot part dir sg n 321, cf Nep *maclanu*  
ND 488 a 11, cf Bloch 388 a 15

*madhuraum* "sweet" adj dir sg n 80, lw Skt *madhura* ext

*manasum* "with mind" subst inst sg f 26, lw Skt *manasa*, cf  
*manasadatta*, *manasāgupta*, etc

*man* 'in the mind' subst loc eg n 202, 528, lw Skt *manas*  
MG *man*

*maraim* 'die' v 3rd pl pres 107, 284, *mar* abs 70,  
*mariaum* pot part dir sg n 206, *mar* pass 3rd sg pres  
205, *marisu* pass fut 3rd sg 207, *marai* caus 3rd sg  
pres 146 206, also (na)*maraim* 21, *māriu* past part dir sg m  
147, 150, *māriuum* pot part dir sg n 52 147, 282, *marita*  
caus pass past part dir pl m 136, Skt *marate* > Pa *marat* >  
Pkt *marai*, see ND 494 b 48

- malum* "with dirt" subst dir sg m 429 535, Skt *Pa* Pkt *mala*,  
 MG *mal*, see ND 495 a 30
- masālī* "having rolled and pressed" abs 495, cf Skt *masāna*  
 adj "soft", *Pa* *masālī*, *Apbh* *masarallai*, *masana*, *masāra*,  
 MG *maśle*, the derivation is not quite clear See ND 497 a 10
- mastakim* "by the head" subst inst sg n 7 237, lw Skt *mastaka*,  
*mastakī* loc sg n 55, 91
- mahatmāc* "by the ascetics" subst loc pl m 141, 372, *malātmām*  
 inst sg 57, lw *mahātmā*
- mahātmāpanaum* "the quality of being an ascetic" subst dir sg n  
 65, lw Skt *mahātmā* + *panaum*
- mahārājum* "by the emperor" subst inst sg m 165, lw Skt  
*mahārāja*
- mamdarāda* "illness" subst dir sg m 523 *mamda* = Skt *marla*  
*-tāda pāta* (= Skt *pāta*), cf *patati* beside *patati*, cf MG  
*mādo paryo* "he fell ill"
- mā* "mother" used of animals, subst dir sg f 81 141, 143, also  
 obl pl 201, Skt *mātd*, Pkt *māā*, see ND 499 a 25
- māī* "mother" for human beings, subst dir sg f 115, Skt *matrka*  
 > *Pa* *mātikā* > Pkt *māī*, see ND 499 a 30-46, see Bloch  
 384 a 6
- mājay* "begs" v 3rd sg pres 266 *mājyaum* pot part dir sg n  
 378, *māgiuā* obl sg n 173, Skt *mārgayati* > *Pa* *mageti* >  
 Pkt *maggai*, see ND 500 b 8
- mācēlā* "fish" subst dir pl m 314 174 Skt *mātsyah* > *Pa* *naccho*  
 > Pkt *macclo*, ext in OG *māchau* cf *M* *māī* Bloch  
 387 a 30, see ND 501 a 17
- mānasa* "men" subst dir pl m 212, *mānusa* > *Pa* *mānusa* >  
 Pkt *mānusa*, note early change u > a in this word, see  
 Bloch 386 a 36, ND 503 b 7
- mālapana* "intoxication" subst dir sg n 404 OG *īāa* = *para*,  
 see *mātau* below, see ND 502 b 3
- mātau* "intoxicated" adj dir sg m 121 330 also *māu* 324 *māā*  
 obl sg n 312, Skt *māttah* Pkt *neti*, ext in OG, see  
 ND 502 b 3
- māum* "by the mother" subst inst sg f 143, lw Skt *māī*  
*mātrmā* "merely" adv 131, 132, the inst sg form of lw Skt *mātrmā*  
*mātrmā* "head" subst dir sg n 63, *mātrmā* loc sg 150 455
- Skt *matālam* > *Pa* *matālam* > Pkt *matālam*, see ND  
 503 a 1, Bloch 3-6 b 12

*mānai* "believes" v 3rd sg pres 81, 202, 212, (na)*mānaim* 304,  
*mānūvūā* pot part obl sg n, Skt *manyate* > Pkt *mannai*,  
 see ND 504 a 19

*māyāiā* "fraudulent" adj dir pl m 462, lw Skt *māyāi* ext  
*māyūm goyūm* "crooked" adj dir sg n 391, Skt *māyitam* and  
*gopitam* > *māiam* and *goiam*, cf Nep *gūyā* "a close friend"  
 ND 142 b 42

*mārai* and its forms, see under *marai*

*māranahāra* "killer" subst dir sg m 31, n 313, agent noun of  
 OG *mārai*

*margi* 'in the way' subst loc sg m 112, 130, lw Skt *mārga-*  
*masa* "months" subst dir pl m 3, Skt *māsa*, Pa Pkt OG *māsa-*,  
 MG *mās*, see ND 506 b 11

*māsā* months' subst dir pl m 479, Skt *māsa-*, Pa Pkt *māsa-*  
 ext in OG *māsau*

*māsakalpm* 'even in about a month' subst inst sg 369, OG  
*māsa* + lw Skt *kalpa* with loc ending

*māharaum* "my, mine" pron 1st pers possessive, and adj dir sg n  
 85, 111, 256, 324, 356, 475, 544, *māharūm* pl 331,  
*māharai* loc sg 468, *māharau* dir sg m, Skt *mama*  
 replaced by Pkt and Apbh *maha* to which the postpos *harau*  
 seems to have been added, see ND 518 b 3

*māhi* "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,  
 70, 97, 128, 317, 318, etc, Skt *madhye* > Pā *mayhe* > Pkt  
*mayhe* > Apbh *mayhi* > OG *māhi* > MG *mā*, the change  
*ṛjḥ* > *h* is special See ND 499 a 23

*māhitau* 'from' postpos 432, OG *māhi* + *tau*, see above for  
 both

*māhi thūi* "from" postpos c obl 19, OG *māhi* + *thūi*, see  
 above for both

*māhīlā* "belonging to the interior" adj dir pl m 461, OG *māhi* +  
*lau*, as Pkt *mayhīla* would give *māhīlau*

*māhomāhi* "among each other" adv 360, Apbh *mayha hu mayhi*  
*mamda* "forcibly" adv 404

*māndalum* "in the circle" subst loc sg n 354, Skt *mandalam* >  
 Pkt *mandalam*, cf MG *māndā*, see Bloch 386 a 19, 382 a 24,  
 ND 502 a 31

*māmdūm* "are written" v pass 3rd pl pres 274, Skt *mandayati* >  
 Pkt *mandati* > OG *māmdai*, pass *māmdū*; '502 a'

*mīti* "having assembled" abs 510, Skt Pa m

- abs. *mūha* ; MG. *maḥū*, *maḥi* ; . . . *mūham* past part. loc. sg. n. 239 ; see Bloch 388 a 25 ; ND. 509 a 36.
- mīsa* "a pretext" subst. dir. sg. n. 381 ; Skt. *mīṣam*, Pkt. *mīṣam* ; see Bloch 388 a 33.
- mīmēcī* "is closed" v. pass. pres 3rd sg. 277 ; Skt. *mīṣyate* > *mīcēci*, al-o *mīmēcāpa* (subst.), OG. *mīmēci* or *mīcēci*, pass. *mīcī*, *mīmēcī* ; MG. *mīcēci* ; see ND. 507 a 43.
- mīmāḍām* "ciphers" subst. dir. pl. n. 274 ; Skt. *bindūh* m. ; Pā. *bindu* ; ext. in OG. *mīmāḍām* n. ; the change -d- > -ḍ- in this word is unexpected. See ND. 503 b 13 for discussion on similar words.
- muktī* "to absolution" subst. loc. sg. f. 179 ; lw. Skt. *muktih*.
- mujha* "me" pers. pron. 1st. pers. obl. sg. 63, 138, 168, 178 ; Skt. *mūjham* > Pā. Pkt. *mayjham* which > *mujjha* in Pkt. and Aphi. on the analogy of *tujjham* ; note OG. -ū- in a pron.
- muha* "face" subst. dir. sg. n. 321 ; obl. sg. 237, 511 ; *muhi* inst. sg. 372 ; also loc. sg. 207, 172, 501, Skt. *mūlham* > Pkt. *muham* ; MG. *māḥ* ; see ND. 517 a 8.
- muhamḍām* "with the face" subst. inst. sg. n. 316, Skt. *mūlham*, Pkt. *muḥadam*, ext. in OG. *muḥadaum*, MG. *māḍhū*, see ND. 517 a 8.
- muḥantau* "a nunster" subst. dir. sg. m. 431, *muḥantaim* inst. sg. 150 ; Skt. *māhū* replaced by Pkt. *māhanta* ; ext. in OG. ; the development of -u- and the absence of OG. -ām- are irregular, prob. it is a Pkt. lw. influenced by *muḥa* "a mouth".
- mūu* "dead" dir. sg. m. 227, . . . *mūū* pl. 411, also obl. 98, *mūūm* gen. pl. 98, *mūūm* loc. sg. n. 319, Skt. *mṛtāh* > Pkt. *muuo* > OG. *mū-u* ; see ND. 520 b 5.
- mūlāpāṇam* "basic" adj. dir. sg. n. 51, 509, *mūlāpāṇ* loc. sg. m. 272 ; *mūlāpāṇi* obl. sg. m. 273, *mūlāpāṇ* obl. sg. f. 322, Skt. *mūlāpāṇam* > Pkt. *mūlāpāṇam*, MG. *mūlāpā*, see Bloch 390 a 8.
- mūmāḥi* "leaves" v. 3rd sg. pres. 98, 300, 375, (na) *mūmāḥam* 118, 352 ; *mūmāḥam* 3rd pl. pres. 291, . . . *mūmāḥi* also 220, 3-7, 501 ; . . . *mūmāḥi* pres. part. dir. sg. m. 467, . . . *mūmāḥi* past part. dir. sg. m. 185, 379, *mūmāḥi* pl. 521, 528, also *mūmāḥi* 79 ; *mūmāḥi* inst. pl. 195, *mūmāḥi* dir. sg. f. 244 ; . . . *mūmāḥi* pass. pres. part. dir. pl. m. 217, *mūmāḥi* n.e. pl. m. 19, Skt. *mūmāḥi* > Pkt. *mūmāḥi* and also by contamination with *mūlāpāṇam*, *mūlāpāṇi* the OG. form is due to further contamination between

*mānai* "believes" v 3rd sg pres 81, 202, 212, (na)*mānaim* 304;  
*mānāvīrū* pot part obl sg n, Skt *manyate* > Pkt *mannai*,  
 see ND 504 a 19

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 MG *mās*, see ND 506 b 11

*māsā* "months" subst dir pl m 479, Skt *māsa*, Pā Pkt *māsa*  
 ext in OG *māsau*

*masakalpum* "even in about a month" subst inst sg 369, OG  
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*māhi* "in, into" postpos c obl 5, 8, 16, 19, 27, 29, 33, 38, 42, 60,  
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*mayjhe* > Apbh *mayjhi* > OG *māhi* > MG *mā*, the change  
*jjh* > *h* is special See ND 499 a 23

*māhūtau* "from" postpos 432, OG *māhi* + *tau*, see above for  
 both

*māhi thikī* "from" postpos c obl 19, OG *māhi* + *thikī*, see  
 above for both

*māhūlā* "belonging to the interior" adj dir pl m 461, OG *māhi* +  
*-lau*, as Pkt *mayjhilla* would give *mājhīlau*

*māhomāhi* "among each other" adv 360, Apbh *mayjha hu mayjhi*  
*māhūda* "forcibly" adv 404

*māṇḍalūm* "in the circle" subst loc sg n 351, Skt *māṇḍalam* >  
 Pkt *mandalam*, cf MG *māṇḍa*, see Bloch 386 a 19, 382 a 24,  
 ND 502 a 31

*māṇḍūm* "are written" v pass 3rd pl pres 274, Skt *mandayati* >  
 Pkt *mandati* > OG *māṇḍai*, pass *māṇḍū*; see ND 502 a 40

*mīti* "having assembled" abs 510, Skt Pā *mīlati* > Pkt *mīlai*,

- abs *mūha*; MG. *maṣṭū*, *maṣi*; . . . *mūham* past part. loc. sg. n. 239; see Bloch 388 a 25; ND. 509 a 36.
- mīṣa* "a pretext" subst. dir. sg. n. 381; Skt. *mīṣam*, Pkt. *mīṣam*; see Bloch 388 a 33.
- mīṇcī* "is closed" v. pass pres. 3rd sg 277; Skt. *mīṇyate* > *mīccai*, also *mīṇcāpa* (subst.), OG. *mīṇcāi* or *mīccai*, pass. *mīcī*, *mīṇcī*; MG. *mīcū*; see ND. 507 a 13.
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- muktī* "to absolution" subst. loc. sg. f. 179; lw. Skt. *muktih*.
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- mūhamḥāim* "with the face" subst. inst. sg. n. 316; Skt. *mūlham*, Pkt. *mūhadam*, ext. in OG. *mūhadāum*, MG. *mūḥā*; see ND. 517 a 6.
- mūḥantau* "a minister" subst. dir. sg. m. 431, *mūḥantām* inst. sg. 150, Skt. *māhān* replaced by Pkt. *mūḥanta*; ext. in OG.; the development of *-u-* and the absence of OG. *-ām-* are irregular; prob. it is a Pkt. lw. influenced by *mūha* "a mouth".
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- mūḥapnam* "basic" adj. dir. sg. n. 51, 500, *mūḥapnu* loc. sg. m. 272, *mūḥapī* old. sg. m. 273, *mūḥapnu* obl. sg. f. 322, Skt. *mūḥapnam* > Pkt. *mūḥapnam*, MG. *mūḥpī*, see Bloch 390 a 6.
- mūḥkaḥ* "leaves" v. 3rd sg. pres. 98, 300, 375, (na) *mūḥkaḥ* 118, 352; *mūḥkaḥ* 3rd pl. pres. 291, . . . *mūḥkaḥ* abs. 220, 503, 501; . . . *mūḥkaḥ* pres. part. dir. sg. m. 467, *mūḥkaḥ* past part. dir. sg. m. 185, 379, *mūḥkaḥ* pl. 521-523, also *mūḥkaḥ* 79; *mūḥkaḥ* inst. pl. 198, *mūḥkaḥ* dir. sg. f. 241, . . . *mūḥkaḥ* pass. pres. part. dir. pl. m. 217, *mūḥkaḥ* inst. pl. m. 49, Skt. *mūḥkaḥ* > Pkt. *mūḥkaḥ*, and also by contamination with *mūḥkaḥ*, *mūḥkaḥ*, the OG. form is due to further contamination between

- Pkt *mullai* and *mumcai*, MG *mūl̥e*, see Bloch § 94, 231-252, also 389 a 1, ND 510 b 5
- mumkāianahūra* "one who releases" subst dir sg m 102, *mūmkāvana* (the causal abst noun from OG *mūmkai*) + *hūra*, see above
- mela* "unison" subst dir sg m 237, Skt Pa Pkt *melo*, MG *mel*, see ND 518 a 8, Bloch 390 b 30
- melai* "leaves" v 3rd sg pres 447, 448, *melivā* pot part obl sg n 448 Pkt *mullai mellai*, MG *mele*
- melaṁ(na)* "joins" v 3rd sg pres 337, *meṭi* abs 269, 368, Skt caus *melayati* > Pa *meleti*, Pkt *melai*, MG *melve*, see ND 509 a 36
- melāic* "in the assemblage" subst inst pl 364, *melātai* loc sg 62, Skt *melāpakah* > Pkt *melāvaṭ*, MG *melāiṭ*
- molaṭau* "free" adj dir sg m 185, Skt *mukta*, Pa *mullo*, contaminated with *mollho* (Skt *moksah*), Pkt *mukla*, *mullala*, *molla*, *mollala*, Apbh *mollalada*, MG *mollo*, see Bloch 391 a 10
- molai* "in absolution" subst loc sg m 55, lw Skt *molva*
- motaṭ* "big" adj dir sg m 55, 210, 264, *motā* pl 62, 176 199, 243, *motaṁ* dir sg n 44, 201, obl *molām* 5, *motai* inst sg m 372, *mote* pl 442, *motai* loc sg 154 186 403, *moti* dir sg f 162, 409, \**mottalo* > OG *motau*, MG *moto*, see ND 520 a 10
- motapana* "greatness" subst dir sg n 289, OG *mota* (unextended) + *pana*, *pana* < Skt *ivana*, see above
- morangī* "an ornamented belt of peacock feathers" subst dir sg f 447, Skt *mayūrāṅgilā*
- mohai* "charms" v 3rd sg pres 162, *mohi* pass 3rd sg pres 249, *mohaṁ* dir sg n 203, Skt *mohāyati* > Pa *moheti* > Pkt *mohai*
- mlānapanaṁ* "owing to feebleness" subst inst sg n 99, lw Skt *mlāna*, OG *panaṁ*
- yati* "ascetics" subst dir pl m 387, also obl pl 362, also *yati* 251, 501, lw Skt *yatī*
- yatipanaṁ* "asceticism" subst dir sg n 62, lw Skt *yati* + OG *-panaṁ*
- yuktaṁ* "fit, proper" adj dir sg n 91, ext of lw Skt *yuktam*
- yāvanam* "through youth" subst inst sg n 153, lw Skt *yāvanam*



- rai* "love" subst dir sg 65 '61, Skt *ratih*, Pkt *rai*  
*racum* "is made" past part dir sg n 26, lw Skt *racati*  
*rajum* "with dust" subst inst sg f 217, lw Skt *rajah*  
*rae* "best" conj 478, Apbh *rakl/eyi* > *nāl/eyi*, with a special  
 shortening in the auxiliary word  
*rai i lra* "by amusing" caus pot part loc sg n 353; Skt *rāmate*  
 > Pa *ramati* > Pkt *ramai* > OG *ramai*, ext caus *ranāda*,  
 v *ramāda*  
*rahi* "lives" v 3rd sg pres 368, 370, 386, 414, (na)*rahi*m 386,  
 pl 60, 67, 97, *rahi*m 2nd sg fut 292, . *rahi*i pres part  
 dir pl m 389, also obl pl m 21, *rahi*m gen pl 99, 110  
 102, . *rahi*m past part dir sg m 23, 109 193 218, 256, 500,  
*rahi*yā pl 387, 383, *rahi*m dir sg n 271, *rahi*m inst sg 18,  
*rahi*vaum pot part dir sg n 223, 334, 167, also *rahi*cūm  
 151; also *rahi*um 223, *rahi*nā obl sg n 477, Skt *ralati*  
 'leaves', *ralah* (subst), Pa *ralati*, Pkt *ralai*, for the deri-  
 vation see ND 531 a 22  
*ralai al i ra* 'one who lives' subst dir pl m 416, obl sg m 385,  
 OG *ralana* + *hira*, see above  
*rahi*m "for, to" postpos 2, 8, 9 14, 20 21 22 31, 40, 146, 167,  
 316, etc, also *rahi*m 23, seems to be the same word as in *hara* i in  
 OG *tālarau*, *nāharau*, also written *haram*  
*rahi*vaum 'to please' caus pot part obl sg n 370, 373, Skt  
*rahi*yaum Pa *rahi*ya, *rahi*yāpeti, Pkt *rahi*yaum > OG *rahi*yaum  
*rahi*vaum *rahi*vaum "one who pleases" subst dir sg n 511, OG  
*rahi*vaum "causing to be glad", + *hira*  
*rā* "ash" subst obl sg f 336, Skt *rakā* Pa Pkt *rakā*, see  
 Bloch 393 a 32  
*rā* "protects" v 3rd sg pres 22 362 373 481 (ra)*rā*m 363,  
 . *rā*i past part dir sg f 18, 19 also *ra* 217, 353, .  
*rā*vaum pot part dir sg n 284 *ra*va obl sg n 418, Skt  
*rakā* > Pa *rakā* > Pkt *rakā*, Bloch 393 a 37, ND  
 532 b 5  
*rā* *rahi* "one who protects" subst dir sg m 463, obl sg m  
 318, OG *rā*vaum - *hira*, see above  
*ra* *di* "ashes" subst dir sg f 115 OG *rā*va (see above) ext  
 with *di*, see ND 527 b 8, Bloch 393 b 31  
*ra* "takes pleasure in" v 3rd sg pres 231, (na)*ra*um 291,  
 also pl 325 Skt *ra*ya > Pa *ra*ya > Pkt *ra*ya, see ND  
 532 b 40

- rājakula* "in the royal family" subst loc sg n 131, lw Skt *rājakula*  
*rājapuruse* "by the king's officers" subst inst pl m 19, lw Skt  
*rājapurusa-*  
*rājām* "by the king" subst inst sg m 103, 113, 118, 145, 149,  
 495, lw Skt *rājā*  
*rajāne* "by the kings" subst inst pl m 169, lw Skt *rājānah-*  
*rājyalaksmi* "by the royal treasure" subst inst sg f 32, lw  
 Skt *rājyalaksmī*  
*rātadi* "redness" subst obl sg f 208, Skt *rakta*, Pa Pkt *ratta*,  
 ext with *-di* in OG, MG *ratadi*, see ND 534 b 26  
*rānūm* "by the queen" subst inst sg f 147, Skt *rdynī*, Pā Pkt  
*rāññī*, also Pkt *rāññā*, *rannī*, *rāññī*, see Bloch 394 a 16, ND  
 535 a 5  
*rāte* "by the red" adj inst pl m 273, Skt *rakṭaka-* > Pā *rattaka*  
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26  
*rātrum* "by night" subst loc sg f 490, lw Skt *rātri-* or might be  
 an OG word  
*ratrum rātrum* "every night" adv 480, *rātrum* (see above) repeated  
*rāmātum* "in play" subst loc sg f 316, Skt *ramyati* > Pa *rammati*  
 > Pkt *rammai*, adj *ramma-*, OG *rāmāti*, see ND 530 a 4  
 MG *ramati* is due to the influence of MG *rame* v  
*rāya* "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rdya* > Pa  
*rājā* > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21  
*rāmka* "a beggar" subst dir sg m 122, 138, 465, obl sg 14, 45,  
 Skt *rankah* > Pa *ranko* > Pkt *ramka*  
*rasi* "a sage" subst dir sg m 333, lw Skt *rsih*, Pkt *rasi*  
*rīyae* "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in  
 OG *riaam*, *rium*, (2) "manner", Skt *rītiḥ* > Pkt *rī-*  
*rīsāvai* "gets angry" v 3rd sg pres 76, Skt *rīṣyati* "is hurt",  
 Pa *rissati* > *rissai* > *rīsai*, caus *rīsāvai*, the causal form seems  
 to have replaced the primitive one with no appreciable change of  
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-  
 pressing feelings tend to become reflexive  
*rīsām* "with anger" subst inst sg f 131, Skt *ris* > MG *rīs*, the  
*ī* seems to be due to the influence of the v *rīsai* See ND  
 538 a 40  
*rīsāla* "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the  
 latter from Skt *ālu*, MG *rīsāl*, see above  
*rulvaum* "wandering" pot part dir sg n 406, 481 Pkt *rular*,  
 MG *rale*, see ND 540 b 1

- ruṇi* 'a sage' subst dir sg m 63, lw Skt *ṛṣi*
- ruṇi* 'a silver coin' subst obl sg m 187, Skt *rūpaka* > Pkt *rupa* > OG *rūi*
- rūṇi* 'good' adj dir pl m 160 192, obl sg m 40 162 229, 323 368, pl 317 403, *ruṇaum* dir sg n 24, 139 244 328 419  
*ruṇim* pl 171, *rudaim* inst sg n 53, also *rūṇu* 153, also loc sg n 311, *rīṇi* dir sg f 273 obl sg f 170, Skt *rūpa*, Pkt *rūi* ext in OG with *-davam* = *ruṇavam* MG *rārū*
- rūṇum* 'with beauty' subst inst sg n 153, lw Skt *rupa*
- rūṇi* 'having the form of' adj dir sg m 62 106 264 408 538, *rūṇa* pl 488, also *rūṇi* 433, also obl sg 32 36 60, 123 137 160 311, 160 pl 188 *rupium* dir sg n 89 137, 297 197, *rūṇi* pl 188 197, 538, also *rūṇijū* 497, *rūṇu* inst 'all genders 217 264 488, 520 *ruṇu* loc 'all genders 290 462 197 lw Skt *rupi* ext
- rūṇi* 'in the form of' adj obl sg f 170 423 538, lw Skt *rūṇi*
- ruṇi* *llau* 'obstruct' v 3rd pl pres 264, *ruṇi* *llau* past part dir sg m 207, *ruṇi* *llau* pl, Skt *ruṇi* *llau* Pkt *ruṇi* *llau*, past part Skt *ruṇi* *llau*, Pkt *ruṇi* *llau* further ext OG *ruṇi* *llau* > ND 538 b 33
- rouṇu* 'wearing' pot part dir sg n 319 *rouṇu* inst sg n 107, *rouṇi* obl sg n 334 Skt *rodak* > Pa *rodak* > Pkt *ron* OG *roi* MG *rorū* See ND 510 a 13
- roge* 'with disease' subst inst pl m 382 lw Skt *roga*
- royi* 'sick' adj dir pl m 377, obl pl m 488 189 lw Skt *royi* ext
- rūṇi* *llapim* 'hereby' subst inst sg n 140 lw Skt *rūṇi* *llau* > OG *ṛṣi* *llau*
- lūi* 'as far as' postpos 160 159 214 lw with 309 'on account of' 321, 491 533 at the time of 351, special development as postpos from *lūi* loc 'on' of *lūi* *llau*
- lūi* *llau* 'very little' adv 318 *lūi* *llau* perhaps an ext of *lūi* *llau* > *lūi* (1) 'a touch', cf Nep *lūi* *llau* follow which may represent OG *lūi* *llau* for *lūi* *llau* of *lūi* used after pronouns to show indifference
- lūi* *llau* 'go' v 3rd pl pres 211 312 (real) *lūi* *llau* 121 486 *lūi* *llau* 1st 2nd s 253 *lūi* *llau* 121 191 254 486, Skt *lūi* *llau* Pa *lūi* *llau* Pkt *lūi* *llau* *lūi* *llau* past part dir 'n 180

- rājakulī* "in the royal family" subst loc sg n 131, lw Skt *rājakulī*  
*rājapuruse* "by the king's officers" subst inst pl m 19, lw Skt  
*rājapurusa*  
*rājām* "by the king" subst inst sg m 103, 113, 118, 145, 149  
 495, lw Skt *rāja*  
*rājāne* "by the kings" subst inst pl m 169, lw Skt *rājānaḥ*  
*rājyalakṣmīm* "by the royal treasure" subst inst sg f 32, lw  
 Skt *rājyalakṣmī*  
*rātadī* "redness" subst obl sg f 208, Skt *rahta*, Pā Pkt *ratta*,  
 ext with -dī in OG, MG *rātadī*, see ND 534 b 26  
*rānūm* "by the queen" subst inst sg f 147, Skt *rājñī*, Pā Pkt  
*rāññī*, also Pkt *rāmā*, *rannī*, *rāñī*, see Bloch 394 a 16, ND  
 535 a 5  
*rāte* "by the red" adj inst pl m 273, Skt *rahtaka* > Pā *rattaka*  
 > Pkt *rattao* > OG *rātau*, see Bloch 394 a 25, ND 534 b 26  
*rātrum* "by night" subst loc sg f 490, lw Skt *rātrī*- or might be  
 an OG word  
*rātrum rātrum* "every night" adv 480, *rātrum* (see above) repeated  
*rāmātrum* "in play" subst loc sg f 316, Skt *ramyatī* > Pā *rammatī*  
 > Pkt *rammatī*, adj *ramma-*, OG *rāmātrī*, see ND 530 a 4  
 MG *ramatī* is due to the influence of MG *rame* v  
*rāya* "a king" subst obl sg 13, 17, 54, 56, 60, 495, Skt *rājā* > Pā  
*rājā* > Pkt *rāya*, see Bloch 393 b 25, ND 531 a 13-21  
*rāmīla* "a beggar" subst dir sg m. 122, 138, 465, obl sg 14, 45,  
 Skt *rankaḥ* > Pā *ranko* > Pkt *ramko*  
*rīsī* "a sage" subst dir sg m 333; lw Skt *ṛṣiḥ*, Pkt *rīsī*  
*rīyae* "gait" subst inst pl 363, (1) Skt *ṛitam* > Pkt *riam* ext in  
 OG *riaam*, *rium*, (2) "manner", Skt *ṛitih* > Pkt *rīi*  
*rīsātai* "gets angry" v 3rd sg pres 76, Skt *rīṣyatī* "is hurt",  
 Pā *rīsati* > *rissai* > *rīsai*, caus *rīsātai*, the causal form seems  
 to have replaced the primitive one with no appreciable change of  
 meaning, see Bloch 395 a 25, ND 538 a 50 The verbs ex-  
 pressing feelings tend to become reflexive  
*rīsām* "with anger" subst inst sg f 131, Skt *rīs* > MG *rīs*, the  
 ī- seems to be due to the influence of the v *rīsai* See ND  
 538 a 40  
*rīsāla* "prone to anger" adj dir pl m 74, OG *rīsa* + *-āla*, the  
 latter from Skt *-ālu*; MG *rīsāl*, see above  
*rulvaum* "wandering" pot part dir sg n 406 181, Pkt *rulai*,  
 MG *rolc*, see ND 510 b 1

- rusi* "n sige" subst dir sg m 68, lw Skt *rsih*  
*rūā* "a silver coin" subst obl sg m 187, Skt *rūpaka* > Pkt  
*rūaga* > OG *rūu*  
*rūdā* "good" adj dir pl m 160, 192, obl sg m 40, 162, 229, 328,  
 368, pl 317, 468, *rūdaum* dir sg n 24, 139, 244 328 419,  
*rūdām* pl 471, *rūdaum* inst sg n 53, also *rūda* 153, also loc  
 sg n 331, *rūdī* dir sg f 273, obl sg f 470, Skt *rūpa*, Pkt  
*rūa* ext in OG with *-daum* = *rūdaum*, MG *rūrū*  
*rūpim* "with beauty" subst inst sg n 153, lw Skt *rūpa*  
*rūpiu* "having the form of" adj dir sg m 62, 106, 264, 408, 538,  
*rupia* pl 488, also *rūpiā* 438, also obl sg 32, 36, 60, 123, 137,  
 169, 341, 460, pl 488, *rupium* dir sg n 89, 137, 297, 497,  
*rūpiā* pl 488, 497, 538, also *rūpiyām* 497, *rūpi* inst sg all  
 genders 217, 264, 488, 529, *rūpi* loc sg all genders 290, 462  
 497, lw Skt *rūpi* ext  
*rūpinī* "in the form of" adj obl sg f 170, 423 538, lw Skt *rūpinī*  
*rūmdhaum* "obstruct" v 3rd pl pres 264, *rudhiu* past part dir  
 sg m 207, *rūdhām* pl, Skt *rundhati*, Pkt *rumdhai*, past part  
 Skt *ruddha*, Pā Pkt *ruddha*, further ext OG *rūdhū*, see  
 ND 538 b 33  
*rouaum* "weeping" pot part dir sg n 319, *rouaum* inst sg n  
 107, *rouā* obl sg n 331, Skt *rodati* > Pā *rodati* > Pkt  
*roai*, OG *roi*, MG *roiū* See ND 510 a 13  
*roge* "with diseases" subst inst pl m 382, lw Skt *roga*  
*rogā* "sick" adj dir pl m 377, obl pl m 488, 189, lw Skt  
*rogi* ext  
*rāudrapanaum* "fiercely" subst inst sg n 116, lw Skt *rāudra*-  
 + OG *panaum*  
*lagai* "as far as" postpos 109, 159, 214, "by, with" 309, "on  
 account of" 321, 491, 533, "at the time of" 351, special  
 development in postpos from *lagai* loc sg of *lāgaum*, see  
*lāgai*  
*lagāreka* "very little" adv 318, *lagāra* perhaps an ext of *lagga* +  
*lāra* (?) "a touch", cf Nep *lagirnu* "follow" which may  
 represent OG *lagāra*, for *eka* cf *eka* used after pronouns  
 to show indefiniteness  
*lahai* 'gets' v 3rd sg pres 211 342, (na) *lahaum* 124 486, *lahai*  
 fut 2nd sg 293, *lahī* nbs 124, 191, 285, 498, Skt *labhate*,  
 Pā *labhati*, Pkt *lahai*, *lādhaum* past part dir sg n 180,

- 251 325, 183 487, *ladhaum* inst sg n 270, *lādhi* dir sg f 293, *ladhūm* inst sg f 179, Skt *labdha*, Pa Pkt *laddha*, ext in OG *lādhaum*, see Bloch 399 a 40, ND 551 a 9
- laksmīm* "with wealth" subst inst sg f 69, 153, lw Skt *laksmī*
- lahudau* "small young" adj dir sg m 515, pl 377, Skt *laghuh* > Pa *laghu* > Pkt *lahu*, ext in OG with *dau*, see also *halu*
- lākadaum* "wood" subst dir sg n 447, *lākadar* loc sg 133, Skt *lakuta* > Pa *lakuta* > Pkt *lakkuda*, OG ext *lākadaum*, see ND 563 b 29, Bloch 397 a 1
- lasa* "sealing wax" subst dir sg f 489, Skt *laksā* > Pkt *lakkhā*, see ND 555 b 6, Bloch 389 a 8
- lasa* "the number 100,000" subst dir 194, 452, *lāse* inst pl 123, 194, Skt *laksah* > Pa Pkt *lakkham*, see Bloch 398 a 15, ND 552 a 30
- lasagunau* "hundred thousand fold" adj dir sg m 178, Skt *laksaguna* > Pkt *lakkha guna*, ext in OG
- lasamulaum* "worth a hundred thousand" adj dir sg n 530, *lāsa* as above, *mūlaum* < Pkt *mullaam* < Skt *mūlyakam*
- lāgar* "sticks hard" intrans v 3rd sg pres 241, *lāgarim* pl 137, 412, *lāgisum* fut 3rd pl 137, *lāgatim* pres part f loc sg 359, *laga* past part dir pl m 137, *lāge* inst pl m 13, *lagādar* caus pres 3rd sg 113, Skt *lagyati* > Pa *laggati* > Pkt *laggar*, see Bloch 398 a 25, see ND 553 a 8, 544 b 33
- laja* "shame" subst dir sg f 75, *lājaim* inst sg 158, 478, Skt Pa Pkt *laja*, see Bloch 398 a 1, ND 533 a 43
- lājar* "is ashamed of" v 3rd sg pres 355, *lājvar* pot part loc sg n 254, *lājū* pass 3rd sg pres 209, *lājvarum* caus pot part dir sg n 77, Skt *lajyate* > Pa *lajjati* > Pkt *lajjar*
- lādhaum* and its derivatives, see under *lahar*
- lābhaum(na)* "is obtained" v 3rd sg pres 155, Skt *labhyate* > Pkt *labbhai*
- lamsar* "throws" v 3rd sg pres 159, same as OG *nāmsar*, see *nāmsanahara* above
- lamca* "bribe" subst dir sg f 392, Skt *lañcā* > Pa *lañcā* > Pkt *lamcā*, see Bloch 398 a 38
- lu* "takes" v 3rd sg pres 178, 223, 300, 312, 361, 372, (na)him 41, 61, 223, 370, 430, *lē* abs 146, 160, 214, 259, 431, 508, 540, *letaum* pres part inst sg m 81, *līdhau* past

part dir sg m 211, *līdhā* pl 521, *līdhaḥ* loc sg n 159, *levaum* pot part dir sg m 370, *levaum* n 14, 158, 179, 295, 300, 317, 335, 378, 426, *levū* obl sg n 218, 223, 367, 384, 458, 471, *levaḥ* loc sg n 180, Skt *lāti* replaced by *leti* Pa, Pkt *lei* > OG *li*, p̄st part *lita-* replaced by *liddha-* in Pkt on the analogy of *laddha* (Skt *labdha*), and ext in OG, see Bloch §§ 77, 200, 229, 232, and also ND 556 b 30, where a discussion on the history of this word is given

*līhālā* "a line drawn in sand, etc" subst obl sg n 168, Skt *lekḥā*, Pkt *lehā*, OG *līhā*, ext with *-ālaum*, see ND 556 a 26, the word seems to be connected with *līh-*, which is found in most of the Mod I languages

*lūsaum* "dry, unbuttered" adj dir sg n 325, Skt *rūksām*, *lūksam* > Pkt *lulḥha-*

*lūgadaum* "cloth" subst dir sg n 272, *lūgadā* obl sg n 273, 436,

Pa *lugga* > Pkt *lugga*, ext in OG with *-daum*, see ND 553 b 3

*lesaum* "calculation" subst dir sg n 480, *lesā* obl sg n 437, Skt *lekḥya-* > Pa *lekḥha-* > Pkt *lekḥha*, ext in OG

*lesaiṭi* "is counted" p̄ss 3rd sg pres 437, *lesaiṭvū* pot part dir pl m 463, 523, prob a new formation from *lesaum* above

*lenahāra* "one who takes" subst dir pl m 176, agent noun from *leti*, *le(a)na* + *hāra*, see *li* above

*loka* "people" subst dir pl m 392, *loke* inst pl m 13, 67, 183, lw Skt *loka*

*lokika* "ordinary" adj dir pl m 162, lw Skt *laukika*

*loca* "pulling out the hair" subst dir sg m 355, a Jaina religious word, prob coined from Skt *locayati*, the Skt word being *luñca*

*lopī* "having transgressed" abs 187, *lopūai* pot part loc sg n 113, Skt *lupjati* caus *lopayati* > Pkt *luppai*, caus *loppai*

*lobhū* "in greed" subst loc sg m 153, lw Skt *lobha*

*lobhū* "greedy" adj dir sg m 376, *lobhā* pl 150, Skt lw *lobhī* ext

*lohadaum* "iron" subst dir sg n 218 489, *lohadaḥ* loc sg 133, Skt *loha-* > Pa Pkt *lola*, ext in OG with *-daum*, see Bloch 100 b 10, ND 563 a 23

*lohī* "blood" subst obl sg n 164, Skt *lohitaṃ* > Pa *lohitaṃ* > Pkt *lohiam*, see ND 563 a 41

*vairī* "enemy" subst obl pl m 435, Skt *vairī*, Pkt *vaira*, *vairī*, Pa *verī* was a different development

- vāṃgana* "brinjal" subst dir sg n 234, Pā *vāṃgano* > Pkt *vamgana*, *vaṃgana* > MG *iēgan*, *iegan*, see ND 449 a 7, 495 a 8, Bloch 404 a 35
- tasānai* "praises" v 3rd sg pres 305, 398, 399, *tasānisi* fut 3rd sg 280, *tasānīaum* pot part dir sg n 237, *tasānī* past dir sg f 322, 346, 413, *tasaniām* dir pl n 322, Skt *vyākhyāna* n > Pkt *akkhāna* n *akkhānai* v, see ND 413 b 43, Bloch 404 a 18
- tacanādesum* "by an order of word" subst inst sg m 93, lw Skt *tacanādesa*
- vacamim* "by word" subst inst sg n 106 132 also *tacani* 131, 151 *tacane* inst pl 101, 155, lw Skt *tacana*
- vataloya* "a metal pot" subst dir sg f 489, Skt *vattaloḥam*, Pā *vattaloḥam*, Pkt *tattaloḥa* cf Pkt *tatta* "a cup", MG *vattor*, see ND 416 a 40
- vaḍa* "a banyan tree" subst dir sg m 234, > Skt Pā *tata*, Pkt *vaḍa*, MG *tar*, see ND 421 b 27
- vaḍau* "big" dir sg m 16, pl *vaḍā* 110, *vaḍī* dir sg f 159, 301, 374, Skt *vaḍra* > Pkt *iadda*, ext in OG, MG *iado*, see ND 417 b 26
- vaḍar* "with" postpos 187, also *vaḍaim* 428, prob an inst sg form of some such OG word as *vaḍau* (above ?)
- vaḍapani* "in the old age" subst loc sg n 99, 388, OG. *iada* (unext) + *-panaum*
- vanatām* "while weaving" pres part gen pl n 272, Skt *vayati*, Pkt *ianana*, see ND 453 b 24
- vadhārai* "increases" v pres 3rd sg 221, *vadhārva* pot part obl sg n 368, *vadhārnav* loc sg n 350, Skt *vaḍha*, Pkt *iaddha*, suffix *āra* (< *kāra*) ?
- vayara* "enmity" subst, sg n 457, Skt *vāṭram*, Pkt *vairam*, lw *vayari* "enemy" subst dir sg m 126, 150, 209, Skt *vāṭrī*, Pkt *vairī*
- varau* "expenditure" subst dir sg m 390, cf Skt *vyaya*
- varasa* "a year" subst dir sg n 3, pl 81, 479, obl pl 15, 25, 251, 274, *varase* inst sg n 274, Skt *vārṣa*, prob a lw
- varasata* "rain" subst obl sg 356, *varasāti* loc sg m 367, Skt *vārsaratra*, Pkt *varisāratta*, the OG word must have developed independently of the Pkt word above. The disappearance of *r* is not regular. See ND 424 a 32
- varjai* "abandons" v 3rd sg pres 227, *varjum* past part dir sg n 51, 71, lw Skt *varjate*



- varṭai* "is, exists" v 3rd sg pres 24, 17, 310 *varṭatau* pres part dir sg m 428, *varṭatū* pl 60, also obl sg 10, *varṭāvai* caus 3rd sg pres 398, 399, lw Skt *varṭate*
- valī* "also" adv and postpos 1, 82, 132, 246, "moveover" 216, 382, 457, 475, "again" 226, 274, 328, 450, 507, "even" 482, prob nn absol form of OG *valai* "returns"
- valatau* "returning" pres part dir sg m 136, *valataum* n 295, Skt *valate* > Pkt *valai* > MG *vāte*
- valotau* "a shoulder cloth" subst dir sg m 355, *vala patta-* (?)
- vasai* "lives" v 3rd sg pres 84, (na)*vasaim* 236, 303, 536, pl 60, *vasium* past part dir sg n 487, *vasiṭaum* pot part dir sg n 283, Skt *vasati* > Pī *vasati* > Pkt *vasai*, see ND 426 b 5
- vasti* "in control" subst loc sg 125, 146, 161 182, 289, 327, 317, 385, Skt *vāśe* > Pkt *vāse*, see ND 423 b 22
- vasū* "under control" adj dir sg f 311, prob a new adj from *vasa*, *vasa* + *ū* (< *ula*)
- vaha* "kind, sort" subst dir sg m 132, Skt Pā Pkt *vidha-*, Pkt *vīha*, the change -t- > a is irregular and too early
- vahai* "bears, endures" v 3rd sg pres 67, 76, 457, *vahaim* 2nd sg pres 51, *vahatām* pres part gen pl n 137, *vahī* pass 3rd sg pres 355, Skt *vahati* > Pā *vahati* > Pkt *vahai*, see ND 427 a 10
- vahīlau* "early" adj dir sg m 313, Pkt *vahīlla*, ext in OG, MG *ihelo*, the -i- is not irregular as it is a part of the termination, see Bloch 403 a 5
- vamcivau* "to client" pot part dir sg n 170, Skt *vañcati*, prob a lw
- vāu* "wind" subst dir sg m 391, *vāum* inst sg m 380, 488, *vāe* pl 25, Skt *vāto*, Pkt *vāo*, the form *vāyam* 448 seems to be from the lw *vāyu*, cf *gure*, see ND 427 b 16
- vāulau* 'talkative' adj dir sg m 224, Skt *vātulah* > Pī *vāula*, ext
- vākalām* "bark garments" subst dir pl n 63, Skt *valkala* > Pā *valkala* > Pkt *valkala*, ext in OG *vākalaum*
- va odoi* "censures" v 3rd sg pres 515, Skt *vyākṣepa*, Pkt *valkheva*, the o seems to be irregular, cf H *balhērū*, see ND 413 b 49
- vāgha* "a tiger" subst obl sg m 473, *vāghum* inst sg m 464, Skt *vyāghra* > Pkt *vaggha*, see ND 431 a 26
- vāghinī* 'a tigress' subst dir sg f 84, Skt *vyāghrinī*, see Bloch 404 b 8, ND 431 a 37

- vācharadā* "calves" subst dir pl n 447, Skt *īatsatara* > Pa *vacchatara* > Pkt *īacchayara* > MG *vācherō*, Skt *vatsa* > OG *vācha*, the contamination of the two, with the enlargement with *daum*, would give the above OG word. See ND 431 b 34, cf MG *vāchrū*, *īāchararū*, etc
- vāta* "way" subst dir sg f 238, 406, 416, *īātām* loc sg f 378, Skt *vārtmā* m > Pā Pkt *īattā* m see Bloch 404 a 34, ND 432 b 33
- vātakadhāpanaum* "becoming the guide" subst dir sg n 405, *vātakadhāpanū* obl sg n 405, OG *īāta* + *ladhā* + *panaum*, OG *ladhau* der Pkt *laddhar*
- vatevahu* "a traveller" subst dir sg m 416, *īartmakarāhula* > \**vattayarāhū* > \**īattarāhū* > *vāterāhū*
- vādī* "a hedge" subst dir sg f 337, Pkt *īādī*, MG *īārī*, see Bloch 405 a 28, ND 435 b 30
- īānū* "a merchant" subst dir sg m 527, *īānā* obl sg m 390, Skt *īānya* > Pa *īānya* > Pkt *īānya*, of M *vānī* the form *īānū* seems to have been ext later, see Bloch 406 a 6, ND 419 b 6, see Grammar, cf *vanīdā* in Guj folk songs
- vāta* "talk" subst dir sg f 115, 334, 370, 533, obl sg f 114, Skt *vārtīā* > Pa Pkt *īattā*, MG *īāt*, see Bloch 402 a 20, ND 433 a 37
- vādhā* "increases" v 3rd sg pres 414, *īādhām* pl 65, Skt *vārdhate* > Pā *vaddhatī* > Pkt *īaddhar*, see ND 417 b 47
- īādhra* "leather" subst obl sg n 91, Skt *vārdhrah*, cf *īādhṛinasa* "a rhinoceros"
- īāmum* "destroyed" caus past part dir sg n 51, Skt *īāmayatī* > Pkt *vāmetī* = OG *īamar*
- īāra* "time" subst dir sg f 81, *īārum* loc sg f 335, Skt *vārām* > Pkt *vāram*, see ND 435 a 31
- vārai* "stops, checks" v 3rd sg pres 212, *īāraam* pl 228, 419, *īārū* past part dir sg m 76, *īārūnaum* pot part dir sg n 155, *īārītau* pass pres part dir sg m 116, Skt *īārayatī* > Pa *vāretī* > Pkt *īārei* see ND 436 a 10
- īārū* "nice" adj dir pl n 324, Skt *īārūha* "choice provoking" > Pkt *vārūa*
- vālhau* "dear" adj dir sg m 149, 225, Skt *vallabha* > Pkt *vallaho*, MG *valho*. Note the early dropping *a* between *l* and *h*
- īālūnaum* "turning" pot part dir sg n caus 321, *valū* f 337, Skt *valayatī* > Pa *valetī* > Pkt *vālei*, *vālai*

- vāvarai* "uses" v 3rd sg pres 353, 356, 357, 376, (na)vāvaraim 210, 349, also pl 239, . *vāvarītaum* pass pres part dir sg n 376, Skt *vyāpārayati* > Pkt *vāvārei*, *vāvarai*
- vāvum* "sowed" past part dir sg n 459, 498, *vāvūvā* pot part obl sg n 495, Skt Pa *vāpitam* > Pkt *vāviam*, see ND 165 b 5
- vāsai* "in the residence" subst loc sg m 196, inst sg 75, Skt *vāsah*, Pā Pkt *vāsa*, ext in OG *vāsau*, see ND 437 a 11
- vāsiu* "is fixed" past part dir sg m 483, *vāsī* f 352, Skt *vāsitah* > Pa *vāsito*, Pkt *vāsio*
- vāhane* "with vehicles" subst inst pl n 49, lw Skt *vāhana-*
- vāhuu* "cheated" past part dir sg m 325, *vāhū* pl 288, *vāhium* dir sg n 210, Skt *vāhata* > Pa *vāhito* > Pkt *vāhio*
- vāmlū* "crooked" adj dir pl m 71, *vāmlī* dir sg f 307, Skt *vakra-* > *vanka* > Pkt *vamla*, ext in OG *tāmlau*, cf Skt *vanku-*, see ND 431 b 5
- vāmchai* "likes" v 3rd sg pres 36, 138, 187, 209, 385, (na)vāmchaim 14, 176, 319, pl 7, 19, 445, *vāmchuu* past part dir sg m 272, *vāmchiū* pl 477, *vāmchium* dir sg n 91, 445 *vāmche* inst pl n 188, *vāmchatau* pres part dir sg m 180, 414, 477, also *vāmchatu* 180, *vāmchatū* pl 347, also obl sg m 512, Skt *vāñchati* > Pkt *vāmchai*
- vāmchanahāra* "one who desires" subst dir sg m 122, 353, 513, OG *vāmchana-* + *-hāra*
- vāmchā* "desire" subst dir sg f 263 512 Skt *vāñchā*, Pkt *vāmchā*, the ending *-ā* seems to have been restored from Skt
- vāmdai* "bows" v 3rd sg pres 233, 236, 516, pl *vāmdaim* 229, *vāmdivaum* pot part dir sg n 165, *vāmdivai* inst sg n 15, *vāmdivā* obl sg n 456, *vāmdāvai* caus 3rd sg pres 516, Skt *vandati*, Pa *vandati*, Pkt *vāmdai*
- vāmdanām* "salutations" subst dir pl n 165, 516, Skt *vandanam*, Pa *vandanam* > Pkt *vāmdanam*, ext in OG *vāmdanaum*
- vāmsalai* "with a chopping tool" subst inst sg m 92, Skt *vamsa* "a bamboo" > Pkt *vamsa*, ext with *lau* "one with a wooden handle", MG *vāslā* ND derives it from Skt *vāsi* f 'adre', Pkt *vāsi* f, see 426 a 26
- vīkathām* "with bad talk" subst inst sg f 79, lw Skt *vīkathā*
- vīkūsum* "open" past part inst sg n 316, made from lw Skt *vīkāśita*
- vīgai* "in an improper way" adv 353
- vīgoim* "make notorious by publishing censure" v 3rd pres pl

307, *vigopayati* > \**viggopeti* > \**viggoas* > *vigo*, with analogical doubling of -g

*vigoanahāra* "one who censures" subst dir pl m 349, Skt *vigopana-* > \**viggopana* > \**viggoana* + *hāra*

*vicāri* 'in thought' subst loc sg m 44, lw Skt *vicāra*

*vicārī* "having thought" abs 139, *vicārū* pass 3rd sg pres 161, 194, 255, 323, *vicārium* past part dir sg n 80, 93, lw Skt *vicārayati*

*vicālam* "the middle parts" subst dir pl n 337, *vicālā* obl sg n 472, *vicalam* loc sg n 385, Pkt *vicca*, ext with *ālaum*, see ND 440 a 46

*vicum* "in the middle" adv 354, Pkt *vicca*, OG *vica-*, with a double loc term Note : in the auxiliary word See ND 440 a 46

*vicla* "medium" adj obl sg m 132, *viclam* dir pl n 416, *viclā* loc sg n 262, OG *vica* (see above) + *-laum*, or OG loc sg *vici* + *-laum*

*vinathai* "destroyed" past part loc sg n 309, Skt *vinasta* > Pkt *vinattha*, note ā- in *na-*

*vinasai* "dies" v 3rd sg pres 313, *vinasaim* pl 512, *vinasati* pres part f dir sg 18, *vināsai* causal 3rd sg pres 189, 205, *vinasaim* pl 60, 498, *vināsu* caus past part dir sg m 149, *vināsyā* dir pl m 440, *vināsuau* pot part dir sg m 463, *vināsuvaum* dir sg n 232, *vināsiwā* obl sg n 495, for the past part forms in prim see *vinathai*, Skt *vināsyati* > Pa *vinassati* > Pkt *vinassai*, OG *vinasai*, the -ā introduced in place of ā to distinguish intrans v from the trans *vinasai*, *vināsai*, see ND 342 a 10

*vināsa* 'destruction' subst dir sg m 127, 247, 311, also obl sg 4, *vināsum* inst sg 118, Skt *vināśah* > Pkt *vināso*

*vināsanahāra* 'the destroyer' subst dir pl m 125, OG *vināsana* + *hāra*

*videsi* "abroad" subst loc sg n 162, lw Skt *videsa*

*vidyādharīe* "by the female *vidyādharīs*" subst inst pl f 54, lw Skt *vidyādharī*

*vimāsanūm* "in repentance" subst loc sg f 99, Skt *vimarsana-* n, Pkt *vimassana*, cf *vimassa-* (Skt *vimrśya*), OG *vimāsani*, the word ought to have been in use with a fem suffix, before the OG stage

*vimāsiwām* "should be contemplated" pot part dir sg n 393,

- vimāśītau* pass pres part dir sg m 141, Skt *vimarśayati*, Pkt *vimassai*, OG *vimāsai*
- viramai* "abstains from" v 3rd sg pres 204, 315, Skt *viramate*, *viramyate*, Pā *viramati*, Pkt *viramai*
- viralaum* "separate" adj dir sg n 166, Skt *virala*, ext, MG has only a lw, *viral*
- virādhai* "transgresses" v 3rd sg pres 432, *virādham* 3rd pl 107, *virādhvā* pot part obl sg n 220, Skt *virāddham* > Pā *virāddham* > Pkt *viraddham*, in OG *virādh* used as a finite v, see ND 446 a 14
- virūum* "wicked" adj dir sg n 298, *virūām* obl pl n 285, also *virūā* 242, Skt Pā *virūpa* > Pkt *virūa*, OG *virū* with the ext -um
- vičkū* "discriminating" adj dir sg m 23, lw *vičkī*, ext
- viśesuh* "specially" adv 4, lw Skt *viśesa*
- viśaye* "with objects of pleasure" subst inst pl m 203, lw Skt *viśaya*
- viśa* "poison" subst dir sg n 311, 313, 469, Skt *viśam*, Pā Pkt *viśam*, see ND 449 b 16
- viśamā* "difficult" adj ohl sg m 169 *viśamām* dir pl n 406, *viśamī* ohl sg f 405, Skt *viśama* > Pā Pkt *viśama*, ext in OG *viśamau*
- viśāhai* "exchanges" v 3rd sg pres 187
- viśtūriyai* "in spreading" pot part loc sg n 69, lw Skt *viśtūrayati*
- viśūcīkā* "cholera" subst dir sg f 159, lw Skt *viśūcīkā-*
- viśaiā* "pertaining to" adj dir pl m 394, Skt *viśayaka*, Pkt *viśaiu* OG *viśiū* The -s is an attempt to Sanskritize the word
- viśadatai* "frustrating" pres part loc sg n 151, Skt *viśhatati*, cf Pā *viś viśhāta*, Pkt *viśadai*, see ND 439 b 42
- viśarai* "accepts the food" v 3rd sg pres 158 351, Skt *viśarati* Pkt *viśarai*, alludes to the custom among the ascetics to go out to beg food *viśarū* "used" dir pl m 365, *viśariyā* obl sg n 361, *viśarivū* pot part obl sg n 229, 353, 362, *viśarū* pass pres 3rd sg 362
- viśānai* "in the morning" subst loc sg n 230, Skt *viśhāvan*, ext in Pkt *viśānaam*, OG *viśānaum*, see ND 445 b 17
- vītarāgum* "by the Jain prophets" subst inst sg m 420, *vītarage* pl 382, lw Skt *vītarāga*
- viśūsa* "trust" subst dir sg m 114 181, 223 307, Skt *viśvīśah* > Pkt *viśsāso*

*vīmtaum* "by wrapping" pot part inst sg n 91, cf Skt *īśtate*,  
Pa *vettheti*, Pkt *vīmtar*, OG *vīmtar*, see ND 442 a 27

*vegālī* "far" adj dir sg f 375, pl 163, *iegalā* dir pl m 525,  
Skt *vyagra-*(?) or *iega*(?), Pkt *iegga*, also ext *ieggala*,  
further ext in OG *vegalaum*, MG *ieglū*, see ND 455 a 44

*vedī* "straightened circumstances" *vedum* loc sg f 405, 423, cf  
Pkt *vadī(kalla)*, MG *ierī* "a cart road enclosed on both sides"  
thus making it difficult for the opposite cart to make room for  
the other to pass

*velā* "time" subst dir sg f 277, *ielum* loc sg f 470, Skt *īlā*,  
Pkt *ielā*, MG *vel*, *ielā*, cf M *iel*, Bloch 412 v 16, see ND  
457 a 8

*ielī* "a creeper" subst obl sg f 313, Skt *vallī*, lex *vellī*, but Pa  
*vellī*, Pkt *vallī*, *vellī* MG *ielī*, see Bloch 411 a 28, ND 457 b 9

*vesa* "uniform, dress" subst dir sg m 435, pl 47, *iesum* inst  
sg m 22, 377, *iese* pl 520, Skt *iesa*, Pā Pkt *iesa*

*vyttum* "after the fashion of" subst inst sg f, lw Skt *vytti*

*vāldyī* "by the doctor" subst inst sg m 488, lw Skt *vāldya-*

*vyaktaum* "evidently" adv 471, lw Skt *vyakta-*, ext

*vyavasāim* "by act, work" subst inst sg m 506, lw Skt *vyavasāya*

*vyavahārum* "by the worldly business" subst inst sg m 71, lw  
Skt *vyavahāra*

*vyāpni* "pervaded" past part dir sg m 172, lw Skt *vyāpnute*

*śaranī* "the refuge" subst loc sg n 518, lw Skt *śarana-*

*śamlāī* "doubts" v 3rd sg pres pass (?), lw Skt *śanlate*

*śānau* "wise" adj dir sg m 84, Skt *sāna* "a touchstone", Pā

Pkt *sāna*, ext in OG, prob contaminated with the Skt source  
word

*śāsvataum* "eternal" adj dir sg n 29, Skt *sāsvata*, ext

*śāsani* "in the tenet" subst loc sg n 57, 109, 245, lw Skt *śāsana*

*śīvyām* "a pupil" subst obl pl m 93, *śisyum* inst sg m 26, 94,  
95, 167, *śīsyē* inst pl 66 168, 169, lw Skt *śīsyā*

*socai* "grieves" v 3rd sg pres 259, *socaum* 1st sg pres 193,

(ma) *śocisi* fut 2nd sg, *imparat* sense with the neg particle  
258, *sociā* pot part obl sg n 260, lw *socati*

*śravai* "bears" v 3rd sg pres 11, lw Skt *śravati*, *śravana*, etc

*saurau* "rusted" adj dir sg m 248, Pkt *lhaura*

*sapa* "use" subst dir sg f 383, obl sg 296, 412, der Skt *śapayate*

The *ā-* is due to the intransitive *v*, cf MG *khapiū*, see ND 114 b 11

*samā* "bears, endures" *v* 3rd sg pres 343, *lhamam* pl 42, 43, *samatām* pres part gen pl 346, *samī* inf 346, *samī* *rai* pot part loc sg n 58, Skt *lsamate*, *lsamyati*, Pa *lham matī*, *lhamatī*, Pkt, *lhamai*

*sarau* "right, correct" adj dir sg m 418, also *saru* 575, *sarā* obl sg n 526, *saraum* dir sg n 492, *sarai* loc sg n 337, *sarī* dir sg f 492, Skt *lhara* "hard, sharp" unchanged through out and ext in OG See ND 115 b 43

*saradai* "besmears" *v* 3rd sg pres 92, *saradiyā* past part dir pl m 359, *saradiām* dir pl n 429, Pkt *lharadia*

*salakā* "jingling" subst obl sg m 331, Pkt *lhalā* *lhalu-*, OG *lhalakau*, MG *lhalā*, see ND 117 a 17-25

*sasa* "the itch" subst obl sg f 212 Skt *lhasa* m, unchanged throughout MG *lhas* f

*sāum* "I eat" *v* 1st sg pres 318, *sāūtaum* pass pres part dir sg n 21, for the past part see *sādhaum*, Skt *lhādati* > Pa *lhādati* > Pkt *lhāai*, *lhāi*, see ND 120 b 1

*sāda* "a ditch" subst dir sg f 406 *sādaum* loc sg f 170, Pkt *lhaddā* See ND 119 b 21

*sādhaum* "eaten" past part dir sg n 493 497 498, *sādha* pl 321, Skt Pā *lhādita* replaced by Pkt *lhaddha*, which was ext in OG

*sāparaum* "a begging bowl" subst dir sg n 173, Skt *larpāra* > Pa *lappara* "elbow" > Pkt *lhappara*, ext in OG, see ND 114 a 21

*sāra* "envy" subst dir sg m 303 435 Skt *lāra* > Pa Pkt *lhāra*, see ND 121 a 13

*sārau* "salt" adj dir sg m 436, OG *sāra* ext see above  
*sālī* "in the vicinity of a village" subst loc sg n 191, Skt *lhātā* > Pkt *lhāa*, OG ext with *laum* connected with MG *lhādā*, *lhāi*, *lhādī*, *lhāl*, etc, MG *lhalā* see ND 119 b 25

*sūsade* "with shoes" subst loc pl n 335 Hem 1 181 gives *lhasiam* and *lhāsiam* for Skt *lāsitam* and *lasitam* Thus perhaps our word may be from *lhāsa*, ext *-daum* for meaning of Eng slippers

*sāmda* "sugar" subst dir sg f 368, Skt *lhanda-* m, Pkt *lhamda* m

*sīna* "exhausted" adj loc sg n 388, Skt *lśīni-* > Pā Pkt *lhīna-*

- sīra* "rice cooked with milk" subst dir sg 468, Skt *ksīra*- > Pā. Pkt *lhīra* > MG *lhīr* f, see ND 112 b 38
- sīlau* "a peg" subst dir sg m 447, *sīlā* obl sg m 509, Skt *līla*- but Pā Pkt *lhīla*, MG *lhīl* points to earlier *lhīlla*-, see ND 123 a 24
- sūmfiām* "pinches" subst obl pl m 316, Pkt *lhuttai*, see ND 124 a 6, cf *lhutti* 'a peg'
- sedaum* "a shield" subst dir sg n 137, Skt *khetaḥa-*
- sotaum* "untrue", "wrong" adj dir sg n 172, 222, 267, 508, *soṭā* obl sg n 243, *sotai* inst sg n 385, cf Nep *khota*, ND 129 a 26
- sodā* "defect" subst dir sg f 320, *khota* beside *khotta*
- saira* "body" obl sg n 291 382, Skt *saṛīra*- > Pā *saṛīra*- > Pkt *saira*
- sau* "a hundred" num subst dir sg 15, 48, 279, *saim* pl 194, 281, 282, 389, 414, *saya* obl sg 274, pl 51, 102, 478, *sac* inst pl 274, 279, also loc pl 207, Skt *śatām* > Pā *satam* > Pkt *saya*, *sai*-, see Bloch 425 a 22, ND 621 b 14
- sakai* "can, is able to" v 3rd sg pres 374, (*na*) *sakaum* 158, 173, 254, 255, 269, 279, 511, *sakui* past part dir sg m 121, *sakū* pass 3rd sg pres 35, 344, (*na*) *sakūm* ditto 188, 204, 232, *sakūm* pl 5, 33, Skt *śaknoti*, pass *śakydte*, Pā *saklōti*, Pkt *sakllai*, the -ā- is irregular. See Bloch 423 a 1, ND 578 b 14
- sagām* "relatives" adj dir pl n 152, *sagā* obl sg m 114, 140, 141, *sagai* loc sg n 320, Skt *svāla*, an early lw, see Bloch 413 a 10. Pā *saka*, Pkt *saya*-, *saklla*, *sagga*, if the Skt *l* was doubled in Pkt, which is shown by a form, and if *sagām* is not a lw, the short -ā- is an irregularity, see ND 597 a 40
- saghalāum* "the whole" adj dir sg m 294, *saghalā* pl 304, *saghalāum* dir sg n 12, 19, 197, 210, 255, 315, 338, 382 495, also *saghalum* 473, *saghalā* pl 65, 145, 425, 468, *saghalā* obl sg 6, 10; pl 4, 57, 210, 500, also *saghalām* obl pl m 92, *saghalai* loc sg m 188, 193, 241, 268, 317, 352, *saghalē* pl 161, 206, 223, 269 521, also loc pl 200, 306, *saghalī* dir sg f 103, pl 162, obl 11, 215, 415, Skt *ślāghya*, Pkt *saggha*-, ext in OG with *laum*, for meaning cf Eng "a good number" = a large number. *ā* in the word meaning "whole" is common
- satahuttari* "seventy-seven" num dir pl 274, Pkt *sattahuttari*, the *ā* is irregular



- satkāru* "welcomed" past part dir sg m 186, lw Skt *satkāra-* used as a verb
- sattari* "seventeen" num dir pl 419, obl 230, Skt *saptadaśa*, Pkt *sattarasa*, *sattaraha*, the change -d > r is common in numerals, cf Pkt *bāraha*, etc The *i* is not explained, MG *sattar*, see ND 538 a 18
- sattāiisa* "twenty seven" num subst dir pl 374 Skt *saptaviṃśa*, Pkt *sattaiisam*, *sattāiisam*, the *ā* is on the analogy of *atthāiisa* the next number, the -ā is a common numeral irregularity See ND 582 a 36, MG *sattāiis*, which shows the influence of the ending *i*
- sattum* "by truth" subst loc sg n 77, Skt *satyām*, Pkt *sattam*, the word seems to be a Pkt lw
- saddahatā* "believing" pres part obl pl m 93, *saddahvaum* pot part dir sg n 95, 218, 466, Skt *śrad dādhāti*, Pa *saddahati*, Pkt *saddahai*, prob a Pkt lw
- sabalaum* "strong" adj dir sg n 287, Skt *sa bala-*, Pa Pkt *sa bala*, ext in OG
- samayi* "in time" subst loc sg m 21 lw Skt *samaya*
- samayi samayi* "now and then" adv 460, OG *samayi* repeated
- samarthāi* "strength" subst dir sg f 382, lw Skt *samartha*, ext with -āi, see *thakurāi*
- samārai* "brushes, keeps in order" v 3rd sg pres 357 489 Skt *samyak kārayatī* > Pa *sammā kāretī* > *sammārai* cf Nep *sumarnu*
- samudre* "in the oceans" subst loc pl m 200, lw Skt *samudra*
- samūhe* "by heaps" subst inst pl m 13, lw Skt *samuha*
- sayagunau* "hundred fold" adj dir sg m 178, Skt *śataguna* > Pkt *sayaguna*, ext in OG
- sayara* "body" subst dir sg n 89, 118, 127, 155, 179, 292 343 Skt *śarīra* > Pkt *arīra* > OG *saira*, *sayara* see *saira* above
- saram(na)* "is accomplished" v 3rd sg pres 157, 479, Skt *sarati* > Pa *sarati* > Pkt *sarai*
- sarasara* "a kind of seeds" subst obl pl m 155, Skt *sarṣapa*, Pkt *arīsara*, MG *sarsat*, and *saraśiū* "the oil from the seeds", cf Nep *sarsīū* ND 529 a 21
- sarīrau* "like, similar" adj dir sg m 2 100 278, 312, 313 408 435 510, *sarīsā* pl 60, 86 463, 471, *sarīsau* dir sg n 142 208, 273, 351, 380, *sarīsām* pl 281, 282, *sarīsā* obl 88 179, 199,

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadykṣa*, Pa *sarikkha* > Pkt *sarikkha*, *sarikkhaa*, see Bloch 415 a 20, ND 590 n 45
- sasūga* "one having aversion" subst dir sg m 522, *sa-* + *sūga*
- sahaṭ* "endures" v 3rd sg pres 4, *sahaim* pl 41, 56, 83, 135, 136, 151, *sahu* past part dir sg m 100, *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahan*
- sahajum* by nature adv 362, lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251 and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the -ā see Phonology p 12
- sahu* 'all' pron and adj dir sg 205, *sahū* pl 544, *savihum* obl pl 60 152, 227, Skt *sarīa* > Pkt *sarīa* > Apbh *sara* + *hu*, OG *sahu* unemphatic, *sahu* emphatic, OG *savihum* < Pkt *saviesam* < Skt *sariesām*, see Grammar
- sahūloi* "everybody" indef pron dir sg 456, *sarīlaha* pl 84, OG *sahū* + *loi*, OG *sarī* < Pkt *sarīe* < Skt *sarīe*, *laha* < *larya*, Pkt *lassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkṣāṭa*
- samlālpum* "with a mind" subst inst sg m 26, lw Skt *saṅkṣāṭa*
- samlāṭau* "doubting" pass pres part dir sg m 236, lw Skt *saṅkṣā* used as a v
- samlāṇau* "doubtful" adj dir sg m 478, lw Skt *saṅkṣā*, with OG suffix *āṇau*, see Gram, p 52
- samlōca* "want of space" subst dir sg m 155, lw Skt *saṅkoca*
- samlhyām* "by calculations" subst inst sg f 542, lw Skt *saṅkhyā*
- samcaṭ* "collects" v 3rd sg pres 34 formed from lw Skt *saṅcaya*
- saṁjama* 'control on one's self' subst dir sg m 17, 25, 108, 133, 160 161, *saṁjamaṇi* inst sg m 183, lw Skt *saṁjama-*
- samtosī* "to please" inf 188, lw Skt *santosa*
- samthārau* "a bed" subst dir sg m 376, *samthārā* obl sg m 366, *samthārai* loc sg m 357, Skt *saṁsthāra-* > Pā Pkt *saṁthāra*, ext in OG, see ND 623 a 15
- samphodatau* "passing wasting" dir sg m 467, Skt Pa *phodeti* > Pkt *phodai* > OG *phodai*, der pl  $\frac{1}{2}$  *sam* see ND 411 a 28

- sambhātū* "is supposed" v pass 3rd sg pres 415, 468, 504, lw  
Skt *sambhātīyate*
- samsārī* "in the world" subst loc sg m 47, 134, Skt Pa Pkt  
*samsāra-*
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*  
400, also *samsārīu* 531, lw Skt *samsārī*, ext
- sāsum* "in testimony" subst loc sg f 20, 524, Skt *sāksya-* n >  
Pkt *sallha-* n
- sācaum* "truth" subst dir sg n 83, *sācum* inst sg 292, 392, Skt  
*satya* > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,  
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f  
121, obl sg 34, 297, 531, Skt *satyaka* > Pkt *saccā*, see  
ND 596 a 15
- sāthī* "sixty" num subst dir 81, Skt *saṣṭhī* > Pa Pkt *sattī*  
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >  
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātātūra* "seven times" adv 151, OG *sāta* + *vūra*
- sātām* "groups of seven" subst dir pl 81, Skt *ṣaṭpālāni* > Pa  
*sattalāni* > Pkt *sattaāni*
- sāthum* "with" postpos 48, Skt *sārtha-*, Pa Pkt *sattā*, OG  
*sātha* with inst sg term, cf M *sāthī*; see Bloch 418 a 30,  
ND 599 a 10
- sādum* "with voice" subst inst sg m n 360 372, Skt *śabda* >  
Pā Pkt *sadda* > OG *sāda* > MG *sād*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādham* pl 252,  
*sādhuuh* past part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *śarpāḥ*, Pa Pkt *sappo*,  
see ND 599 b 45
- sāmhai* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*  
obl sg m 296 314, *sāmhaum* dir sg n 238, *sāmham* pl 237,  
*sāmhai* loc sg 166, *sāmhi* dir sg f 14 Skt *sammukha-* > Pkt  
*sammula*, ext in OG *sāmha* u, the dropping of -u is due to its  
use as a postpos see ND 600 b 40
- sāmham* adj 15 60 165, prob gen pl. of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt  
new formation from v *śamācarati* used as a lw
- sālibhadrām* by Śālibhadra" subst inst sg m 87, lw Skt *śāli-*  
*bhadra*

- sarīsaṭ* inst sg 463, *sarīse* inst pl 250, 273, *sarīsī* dir sg f 47, 453, 458, Skt *sadrkṣa*, Pa *sarikkha* > Pkt *sarikkha sarikkhaa*, see Bloch 415 a 20, ND 590 a 45
- saśūga* "one having aversion" subst dir sg m 522, *sa* + *sūga*
- sahai* "endures" v 3rd sg pres 4, *sahaṃ* pl 41, 56, 83, 135 136, 154 *sahu* past part dir sg m 100 *sahī* f 39, Skt *sahati* > Pa *sahati* > Pkt *sahai*
- sahajam* by nature adv 362 lw Skt *sahaja* with the inst sg term
- sahasa* 'thousands' subst dir pl n 165, 274, also *sahasra* (a Skt lw) 251, and *sahasre* inst pl 31, Skt *sahasra* > Pkt *sahassa*, for the *a* see Phonology p 12
- sahu* all" pron and adj dir sg 205, *sahu* pl 544, *saviḥum* obl pl 60, 152 227 Skt *sarīa* > Pkt *satva* > Apbh *sava* + *hu*, OG *sahu* unemphatic, *sahū* emphatic, OG *saviḥum* < Pkt *saviesam* < Skt *sarīesam*, see Grammar
- sahukoi* "everybody" indef pron dir sg 456, *savikaha* pl 84, OG *sahu* + *koi*, OG *sarī* < Pkt *savve* < Skt *sarīe*, *kaha* < *lasya*, Pkt *kassa* See Grammar
- samlāṭi* "in difficulty" subst loc sg n 164, lw Skt *saṅkata*
- samlāṭm* "with a mind" subst inst sg m 26, lw Skt *saṅkalpa*
- samlātau* "doubting" pass pres part dir sg m 236, lw Skt *sanka* used as a v
- samlānau* 'doubtful' adj dir sg m 478, lw Skt *śaṅkā*, with OG suffix *anau*, see Gram, p 52
- samlōca* 'want of space' subst dir sg m 155, lw Skt *saṅloca*
- samlhyām* 'by calculations' subst inst sg f 542, lw Skt *saṅkhyā*
- samcarī* "collects" v 3rd sg pres 34, formed from lw Skt *saṅcaya*
- saṃyama* "control on one's self" subst dir sg m 17, 25, 108, 133, 160, 161, *saṃyamam* inst sg m 183, lw Skt *saṃyama*
- samtosī* "to please" inf 188, lw Skt *saṃtosa*
- samtharau* "a bed" subst dir sg m 376 *samthārā* obl sg m 366, *samtharai* loc sg m 357, Skt *saṃstara* > Pā Pkt *saṃthāra*, ext in OG, see ND 623 a 15
- samphodatau* 'passing wasting' dir sg m 467, Skt *spṛṇayati* > Pa *photeṭi* > Pkt *phodar* > OG *phodar*, der *phodatau*, with *saṃ*, see ND 411 a 28
- sambhāriṃam* "remembering" caus pot part dir sg n 155 334, Skt *sambharati*, Pa *sambhāro*, Pkt *sambhāre*, MG *sāmbhare*, see ND 589 a 37

- sambhāu* "is supposed" v pres 3rd sg pres 145, 468, 501, lw  
Skt *sambhāvyate*
- samsāri* "in the world" subst loc sg m 47, 131, Skt Pā Pkt  
*samsāra-*
- samsārīu* "a worldly person" subst dir sg m 399, also *samsārīu*  
400, also *samsārīu* 534, lw Skt *samsārī*, ext
- sāṭum* "in testimony" subst loc sg f 20, 524, Skt *sāksya* n >  
Pkt *saklha* n
- sācaum* 'truth' subst dir sg n 83, *sācum* inst sg 292, 392, Skt  
*satya* > Pā Pkt *sacca*, ext in OG, see Bloch 417 a 25,  
ND 469 a 15
- sācau* "true" adj dir sg m 66, *sācū* obl sg 498, *sācī* dir sg f  
121, obl sg 31, 297, 531, Skt *satyaka-* > Pkt *sacca*, see  
ND 596 a 15
- sāthi* 'sixty' num subst dir 81, Skt *sasthih* > Pā Pkt *satthi*,  
see Bloch 418 a 20, 413 a 37, ND 598 a 49
- sāta* "seven" num subst dir 199, 339, obl 274, Skt *saptā* >  
Pā Pkt *satta*, see Bloch 449 a 1, ND 598 b 18
- sātarūra* "seven times" adv 151, OG *sāta* + *vāra*
- sātām* "groups of seven" subst dir pl 81, Skt *stūptakāni* > Pā  
*sattakāni* > Pkt *sattaāni*
- sāthum* "with" postpos 48, Skt *sārtha*, Pā Pkt *sattha-*, OG  
*sūtha* with inst sg term, cf M *sūthī*, see Bloch 418 a 30,  
ND 599 a 10
- sādūm* "with voice" subst inst sg m n 360, 372, Skt *śabda-* >  
Pā Pkt *sadda-* > OG *sāda* > MG *sad*
- sādhai* "accomplishes" v 3rd sg pres 118, 171 *sādhaum* pl 252,  
*sādhum* prst part dir sg n 118, lw Skt *sādhnute*
- sāpa* "a snake" subst dir sg m 94, Skt *sarpak*, Pā Pkt *sappo*,  
see ND 599 b 45
- sāmha* "in front of" adj adv postpos dir sg m 138, 375, *sāmā*  
obl sg m 296, 314, *sāmhaum* dir sg n 238, *sāmhām* pl 237,  
*sāmhai* loc sg 166, *sāmhī* dir sg f 11, Skt *sammukha-* > Pkt  
*sammuha-* ext in OG *sāmha* u, the dropping of u- is due to its  
use as a postpos see ND 600 b 40
- sāmhām* adj 15, 60, 165, prob gen pl of *sammukha*
- sāmācārī* "copy of another's action" subst dir sg f 421, a Skt  
new formation from v *samācarati* used as a lw
- sālibhadrūm* 'by Śālibhadra' subst inst sg m 87, lw Skt *śāli-*  
*bhadra*

- sādhuc* "by ascetics" subst inst pl m 163, lw Skt *sādhu*  
*sāra* "essence" subst dir sg n 19, Skt Pa Pkt *sāra*-  
*sāhī* "having caught bold of" abs 449 Skt *sādhayati* > *sūdheti*  
 > Pkt *sāhai*  
*sāmkadai* "in the narrow" adj loc sg m 154, Skt *sāṅkataka*->  
 Pkt *samkadaa*, see Bloch 417 a 12 ND 595 b 33  
*sāmka* "a beam" subst dir sg m 489, lw Skt *sāṅkhā*, with a  
 wrong nasalization, or from Skt *śaṅku* (?)  
*sāmja* "evening" subst obl sg f 208, 358 *sāmjhaiṃ* loc sg 230,  
 Skt *sandhyā* > Pa *sañjhā* > Pkt *samjhā* see Bloch §§ 88,  
 107, 156, also p 418 a 4, ND 596 a 36  
*sāmbhalai* "bears" v 3rd sg pres 6, 233, 536, *sāmbhalaṃ*  
 pl 215, 216, *sāmbhali* abs 181, 215, 534, *sāmbhalivaṃ*  
 pot part dir sg n 7, 335, 466, *sāmbhalivā* obl sg n 271, 329,  
*sāmbhalivai* loc sg 43, *sāmbhali* pass 3rd sg pres 191,  
 Skt *saṃ + bhālayati* would give the OG word, but Pkt *sāmbhālai*  
 comes in the way, prob *sāmbhālai* is the source word  
*sāmsahai* "bears, puts up with" v 3rd sg pres 119, *sāmsahaiṃ*  
 pl 68, *samsahate* > Pa *samsahati* > Pkt *samsahai*  
*siu* "what", "what sort of" proa and adj dir sg m 256, 429,  
*syā* pl 480, also obl sg 399, *siuṃ* dir sg n 20, 29, 43, 44, 53  
 75 193, 211, 225, 265, 376, 377, 403, 436, 450, 481, 503, 529  
 Skt *kīḍṛsiha*-> Pkt *kīsio* or *lisio*, the dropping of the initial  
 syllable is irregular, cf *baisai*  
*siuṃ* "with" postpos 16, 50, 114, 120, 222, 223, 362, Skt *sahitam*  
 > Pkt *sahiam*, the dropping of *-h-* is common in postpositions,  
 cf M *śi*, Bloch 422 b 33  
*siuhela* "what thing soever" interrog indef pron dir sg n 505,  
 OG *siuṃ + eka*  
*siṃgāra* "ornaments" subst dir pl m 331, Skt *śṛṅgāra*, as an  
 early lw  
*siṃa* "god Śiva" subst obl sg m 265, Skt *śiva*, Pā Pkt *siṃa*-  
*siṃhāsani* "on the throne" subst loc sg n 266, lw Skt *siṃhāsana*,  
 might be an OG word (?)  
*siṃarivā* "for teaching" caus pot part obl sg n 418, *siṃarivai* loc  
 sg n 361, Skt *śikṣayati* > Pā *śikkheti*, Pkt *śikkhai*, the prim  
 form *śikṣati* came to mean "to learn", so the causal was adopted  
 for "to teach", see ND 601 b 39  
*siṃa* "advice" subst dir sg f 76 104 155 375, Skt *śikṣā* > Pa  
 Pkt *śikkā*, see ND 603 a 28

- sīla* "character" subst dir sg n 251, Skt *śīlam* > Pā Pkt *śīlam*, MG *śīl*
- sīha* "a lion" subst dir sg m 60, obl sg 62 138, pl 60, Skt *siṃhā-* > Pā, Aśoka Gir, and Pkt *sīha*
- sīmgi* "a sort of poi on" subst obl sg n 213, Skt *śringī*, Pā *siṅgika*, Pkt *siṅgia*, see Bloch 142 a 4 121 b 32, cf Nep sin ND 605 b 10
- sīsyām* "learned" adj dir pl n 420, Skt *śikṣitāni* > Pā *sikkhitāni* > Pkt *siḷhiāni*, see ND 605 a 28
- sukumāla* "soft" adj dir sg f 87, Skt *sukumara*, a lw, with dialectical variation
- sukhe* "with happiness" subst inst pl n 129 153 188, 195, lw Skt *sukha*
- sukhadātū* "pleasant" adj dir sg m 451, lw Skt *sukhadāyī*, ext
- sukhāu* "happy" adj dir sg m 173, also *sukhiū* 172, lw Skt *sukhī*, ext
- sugūli* "in good times" subst loc sg m 402, early Skt lw *sukūla*
- sugatum* "in a good state" subst loc sg f 168, lw Skt *sugata*
- susthapanau* "stability" subst dir sg n 116, lw Skt *svastha*, with *panau*
- suhanā* "a dream" subst obl sg n 168, 170, 189, also *suhunā* 189, Skt *śobhanā* > Pā *sobhana* > Pkt *sohana* ext in OG *suhanaum*, MG *śōnū*, see ND 618 b 22
- suhāi* "is liked" v 3rd sg pres 532, Pkt *suhāi*, may be from Skt *subhayate* der *śubha*
- sūara* "a boar" subst dir sg m 267, Skt *śūkara* > Pkt *sūara*, also *sūra*, *sūrau*
- sūi* "sleeps" v 3rd sg pres 358, 365, *sūinaum* pot part dir sg n 378, Skt *stūpatī*, Pā *supatī* > Pkt *suatī* > MG *sūte*, see ND 163 b 6
- sūladī* "sandal wood" subst obl sg f 230, 126, *sūkadium* inst sg f 92, Skt *śukla* > Pā *sukka*, ext in OG with *-di*
- sūga* "aversion" subst dir sg f 321
- sūgīmanāum* "causing aversion" adj dir sg n 209, OG *sūga* (see above) + OG suffix *-āmanau*
- sūjhaī* "is enlightened" v 3rd sg pres 253 512, (na) *sūjhaum* 251; *sūjhataum* pres part dir sg n 239, *sūjhatām* pl 367, Skt *sudhyatī* > Pā *sujjhatī* > Pkt *sujjhaī*, see ND 612 b 42
- sūdī* "a parrot" subst obl pl m 227 Skt *śīla* > Pā *sīla* >

- Pkt *sua*, ext in OG with *-dau*, *sūdau*, MG *sūdo*, see Bloch 423 b 28, § 55
- sūtahāra* "a carpenter" subst dir sg m 108, Skt *sūtradhara* > Pā *suttahāra* > Pkt *suttahāra*, see Bloch § 156, ND 613 a 38
- sūtā* "sleeping" adj obl sg m 472, Skt *supta* > Pā Pkt *sutta*, ext in OG *sūtau*, see ND 613 b 7
- sūdha* "clean" adj dir sg m 253, Skt *suddha* > Pā Pkt *suddha*, see ND 614 a 30
- sūdhaui* "pure, straightforward" adj dir sg m 371, 491, *sūdha* obl sg 348, OG *sūdha* (above), ext, see ND 641 a 30
- sūrā* "a boar" subst obl sg m 170, Skt *sūlara* > Pkt *suara*, ext in OG *sūrau*
- sula* "a pain" subst dir sg n 469, Skt *sūla* > Pā Pkt *sūla*, MG *sūl*, see ND 617 b 42
- sūvara* "a boar" subst dir sg m 168, see *sūrā* and *sūara* above
- sūmale* "with gentle" adj inst pl n 246, Skt *sukumāra* > Pkt *suumāla*, ext in OG *sūmālaum*, MG *sūālū*, see *suikumāla* above
- sevai* "practises" v 3rd sg pres 128, 171, 211, 225, 233, *sevaum* pl 44, 101, *sevaui* pres part dir sg m 108, *sevatām* gen pl 393, *sevaum* pot part dir sg n 400, *sevivā* obl sg n 408, Skt *sevate* > Pā *sevatī* > Pkt *sevai*
- sodhnaum* "cleaning" pot part dir sg n 378, *sodhataui* pres part dir sg m 296, lw Skt *sodhayati*
- sonā* "gold" subst obl sg n 494, 529, Skt *sāuvarnam* > Pā *sonna*, *sonanna* > Pkt *sonanna*, ext in OG *sonaum*, see Bloch 426 b 30, ND 614 a 46
- sobhāga* "beauty" subst dir sg n 278, lw Skt *sāubhāgya*
- sohāmanā* "beautiful" adj dir pl m 167, Skt *śobhā* + *āpanaka*, see ND 618 b 21
- sokelā* "easy" adj dir pl m 182 See *dohūlaum*
- strīe* "by the women" subst inst pl f 331, lw Skt *strī*
- sthānaki* "in the place" subst loc sg n 12 110, *sthānake* pl 21, lw Skt *sthānaka*
- snehum* "with love" subst inst sg m 140, lw Skt *sneha*
- spardhaum* "with rivalry" subst inst sg f 54, lw Skt *spardhā*
- stavaui* "praises" v 3rd sg pres 92, *stavatui* pot part loc sg n 166, a verb made from *stavana* Skt
- stayamvarūmamdaui* "in the bower made for choice marriage" subst loc sg m 169, note a, prob a development of *-a* + old gen term *ha*



- haūm* "I" 1st pers nom sg 1, 21, 136, 193, 256, 317, 324, 377, 392, 480, also *hūm* 486, also *hum* 193, Skt *aḥam* > Pā *aḥam* > Pkt *aḥam*, *ahaam*, Apbb *haum*, the dropping of *a-* is irregular
- hadahada* "with a big noise" adv 316, Pkt *hada hada*, onomatopoeic
- hanai* "kills" v 3rd sg pres 106, 133, 161, pl *hanaim* 136, . *hanī* abs 133, . *hanatū* pres part obl sg m 463, . *hanu* past part dir sg m 136, *haniyām* pl 329, *hanitū* pot part obl sg n 146, *hanī* pass 3rd sg pres 463, Skt *hanti* replaced by Pā *hanati*, Pkt *hanai*, see ND 636 b 5
- hananahūra* "one who kills" subst dir pl m 82, 168, *hanana* + *hūra*
- hathīūra* "weapons" subst dir pl n 281 469, obl sg n 432, also *hathiyūra* dir pl n 60, 146, cf Skt *haste karoti*, Pā *hattiḥ karoti*, Pkt *hathiyūra* See ND 630 a 25
- hathelī* "palm of hand" subst obl sg f 530, Skt *hasta* + *talikā*, Pā *hattiḥa* + *tala-*, Pkt *hattiḥayala*, see ND 630 a 15
- harasiu* "pleased" adj dir sg m 353, Skt *harṣita*, Pkt *harisua*, the OG word seems to have developed independently of the Pkt word, MG has *haralā*
- harinalau* "a prop name" subst dir sg m 103, lw Skt *harina*, ext with *lau*
- halāvai* "moves", "causes to go" v caus 3rd sg pres 311, 481, Pkt primitiva *hallai* > OG *hālai*, caus Pkt *halkūrya-* (past part), OG *halāvai*, see ND 633 b 17
- halūāi* "lowness" subst obl sg f 502, also dir sg 427, Skt *laghuh*, *laghuka*, Pkt *lahua*, *halua*, OG *halū* (by metathesis) + *-āi*, see ND 633 a 41, 12
- halūkarinā* "of low deeds" adj dir pl m 170, OG *halū* + lw Skt *karma-*, ext
- halūi* "by small" adj inst sg m 132, OG *halū*, ext *halūu*, see *halūāi*
- havaum* "now" adv 322, see *hita*
- hasai* "laughs" v 3rd sg pres 372, *hasaum* pl 490, *hasu* past part dir sg m 113, *hasivaum* pot part dir sg n 316, *hasivaum* inst sg n 79, *hasūtai* caus pres 3rd sg 372, *hasūritvaum* pot part dir sg n caus 316, Skt Pā *hasati* > Pkt *hasai*, see ND 634 b 41
- hamsapanaum* "the quality of being a swan" subst dir sg n 510, lw Skt *hamsa* + *panaum*

*hāda* "a bone" subst dir pl n 181, Pkt *hadda*, MG *hār*, for the discussion on its relation with Skt *asthi* see Bloch 428 b 32, § 168 See ND 635 a 44

*hāni* "loss" subst dir sg f 28, 409, obl sg f 295, Skt *hānī* > Pā *hāni* > Pkt *hāni*, MG *hāni* cf Bloch 429 a 1.

*hātha* "hand" subst dir sg m 159 pl 7 86, 186, 297 484, *hāthi* inst sg m 270, loc sg m 449, Skt *hastā* > Pā Pkt *hattha*, see ND 635 b 19, Bloch 429 a 4

*hāthiu* an elephant subst dir sg m 264, *hāthiā* obl sg 312, also *hāthiyā* 32 *hāthi* inst sg m 312, *hāthiē* pl 168, Skt *hastī* > Pā *hatthī*, Pkt *hatthi*, ext in OG, the -ī is occasionally lengthened in several cases prob on the analogy of *vānīu*, etc, see Bloch 429 a 12, ND 635 b 45

*harai* "loses" v 3rd sg pres caus 211, Skt *hārayati* > Pa *hāreti* > Pkt *hārei*, see ND 637 a 20

*hālatām* "moving" pres part dir pl n 451, Pkt *hallai* > OG *halai*, see *halavai*

*hasa* a joke" subst obl sg n 224, *hāsām* dir pl 416, *hāsaim* inst sg 316, Skt *hāsaka* > Pā *hāsaka* > Pkt *hāsaa* > OG *hāsaum*, see ND 634 b 30

*hitūu* "beneficial" adj dir sg m 488, *hitūū* pl 539, also obl sg 451, 453, *hitūum* dir sg n 207, 267, 454, 455, 536, *hitūi* loc sg n 329, 488, lw Skt *hita*, ext with -ūu

*hwa* "now" adv 230, Pkt *hwa*, an alternative form of *huam* See *havaum*

*hwaḍām* "now" adv 12, 139 193, 215, 256 293, 295, 344, OG *hwa*, with *dām*

*hīādubalai* "weak of heart" adj dir sg m 187, *hrdaya durbala*, Pa *hadaya-dubbala*, Pkt *hīaa-dubbala*, ext in OG

*hīum* "heart" subst dir sg n 287, also *hiuum* 337, *hīā* obl 188, 475, *hīyai* loc sg 84, 470, also *hiyai* 271, 536, *hīyaim* inst sg n 78, 191, Skt *hṛdaya* > Pa *hadaya* > Pkt *hiaya*, see Bloch 429 a 3, ND 639 a 12

*hīnai* "destitute" adj dir sg m 64, 348, 351, 405, 408, *hīnā* pl 346, 526, *hīnaum* dir sg n 426, *hīnām* pl 346, *hīnā* obl 343, *hīnai* loc sg 262; Skt *hīna* > Pa *hīna* > Pkt *hīna*, ext

*hīnapanaum* "disgrace" subst dir sg n 159, *hīna* + *panaum*

*hīnerai* "on the lower" adj compar loc sg n 262, Skt *hīnatara* > Pkt *hīnayara*

- hīṃga* "asafœtida" subst obl sg f 125, Skt *hinguḥ* m > Pa Pkt *hingu*, see Bloch 423 a 32, ND 638 b 10
- hīmdai* "walks" v 3rd sg pres 353, 362, 379, (na) *hīmdaum* 354, *hīmdaum* pl 423, 525, *hīmdiraum* pot part dir sg n 378, 523, *hīmdū* pass pres 3rd sg 13, Pkt *hūmdai*, see ND 638 a 25
- hui* "is, becomes" v 3rd sg pres 11, 15, 23, 30, 45, 82, 98, 111, 115, 116, 132, 141, 159, 184, also *hūi* 197, also (na) *huim* 185, 200 239, 240, 242, 292, 353, 489, pl 42, 50, 60, 92, 119, 160, 199, 317, 321, , *hau* imperat 3rd sg pres 54, 93, also *hu* 59, 513, *husu* imperat fut 3rd sg 183, *huī* abs 429, also *hui* 399, *hūta* pres part (unenlarged) 25, also *huta* 129, also *hūata* 282, also *hauta* 109, *humtau* pres part dir sg m 6 25, 31, 36 64 67, 76, 101, 108, 116, 128, 131, 133, 146, 160, 164, 172, 196, 207, 220, 251 254, 259, also *hutau* 90 96, 109, 106, 376, also *hūtau* 351, *hūnūtā* pl 388, 461, also *hutā* 33, 42, 44, 49, 59, 69, 136, 216, 217, also *humta* 286, *hutaum* dir sg n 53, also *hūtum* 44, 126, also *humtaum* 21, *hūmtām* pl 213, 329, 420, also 34, 205, 213, 290, 420, *hulām* gen pl n 2, 110, 213, 290, 329, *hutā* obl pl 533, *humtaim* inst sg 18, 200, 270, 544, also *hūmtai* 199, *hūmte* inst pl 169, 285, also *hute* 532, *hūmtai* loc sg 39, 103, 151, 178 193, also *hūmtaun* 55, also *hulai* 85, 136, *hutī* dir sg f 11, 147, 162, *humtīm* inst sg f 32, also loc sg f 416, *hūu* past part dir sg m 2 85 106, 151, 195 458 187, 512, 531, *hūā* pl 110 179, *huum* dir sg n 17, 81 *hūī* dir sg f 39, *huuraum* pot part dir sg n 95, also *huraum* 457, Skt *bharati* > Pa *bharati* *hoti* > Pkt *hoi*, *hoai*, see Bloch 430 b 1, ND 641 a 1
- haunahāra* "that which is going to be" subst dir sg n 101, 481, nad f 231, *havana* + *hāra*
- hrain*